

RIDGE



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# THE OPTICK GLASSE OF HUMORS

OXFORD.

CAMBRIDGE.





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To the right worshipfull  
*wise and learned Knight, Sir*

IVSTINIAN LEVVIN,

T. W. wisheth event of all

FELICITIE.

**P**Rivate study wee may not  
vnfitly say replenisheth the  
vessell, wise parly and com-  
munication giues the vent  
and easie flow, and secretariiship the  
sale: the one loades the memory, the  
other lends the smooth delivery; the  
last perfects the judgement and wins  
chiefest glory; so that studious dili-  
gence without writing and conference

¶

is

## The Epistle

is the dull picture of *Harpocrates* the God of silence, who is fained to wear a Wolues skin, full of eares and eyes, but sealing vp his lips with his forefinger, as mute as a marble *Niobe*: and so writing without both, is the picture of jangling *Thersites*, whose words (as the Poet saith) were without measure, and wit without weight, as lavish in tongue as *Battus*. The Hieroglyphicke of a true Scholer is the Hare, that sleeps waking with her eyes open, and wakes sleeping with her eyes shut; that is who seemes to meditate when he is in action, and to practise when hee is in meditatio: or as other Emblemists haue limd forth a right student, ever to haue one eye shut and an other open, ha-ving in his right hand *Phosphorus* with his motto in one word -*vigilo*, and *Hesperus* in the other hand with this word -*Dormio*; to intimate that he should deuide the day & night for practise and speculation, to equalize the times of both

Picri-  
us.

## Dedicatorie.

both at his fitter oportunitie; neither to  
act *Democritus* (who so might worthi-  
ly haue laugh't at his owne folly) that  
puld out his owne eyes to become a  
continuall contemplatour; nor to bee  
like *Nicias*, who as *Ælian* records, for-  
got his meat by being too intent on  
his painting: as swift torrents oft runne  
themselues drie by too much motion,  
so standing pooles do putrifie by no mo-  
tion. There is a faire tract betweene  
*Scilla* and *Charybdis* for wisdom to tra-  
uers in; a happy orbe betwixt *Sa-  
turne* and *Luna* for *Phaeton* to guide his  
coach in, so betweene all action and  
altogether contemplation for a student  
to converse in. For conferring I do  
passe it over, as that whereto I seldome  
haue beene beholden; yet much af-  
fecting it, and knowing that it brings a  
great accrument vnto wisdom and  
learning: as concerning my study and  
reading it hath bin but meane I must  
needs confesse, and my writing very  
penur-

*Ælian*  
ous l.  
3 cap.  
31.

## The Epistle

penurious in regard of theirs ; who  
haue enriched whole reames of pa-  
per with the Indian mine, and golden  
chaffaire of their invention : yet for  
that module of these habiliments in me,  
I haue ever bent my judgement so far  
as in it lay to limit al these vnto their pe-  
culiar times, obiects, & places, & haue  
tendred my endeavour to haue especi-  
ally two, the one correspondent vn-  
to the other, neither to act *Democritus*  
nor *Nicias*, but by intercourse to mixe  
my sweeter meditation, with bitter, yet  
profitable and better action. And as  
in other things of greater or lesse mo-  
ment, so in this also the abortiue issue  
of my wit, begot of that abundance of  
loue I owe vnto your good self, whose  
manifold kindneses, if I should bury  
in oblivion, I might worthily seeme in-  
gratefull ; if remembring I should not  
in some sort requite, I might seeme o-  
dious and respectlesse, both of mine  
owne good name, and your better de-  
sert

## Dedicatorie.

ert: the latter whereof is much, yet  
the first much more; a delicious fruit  
that growes from the tree of gratitude.

The *Eleans*, therefore sayth *Pausanias* Pausa-  
nias in  
Elicia. did paint forth the three *Graces*, hold-  
ing these three things in their hands---

*Rosam*, *Myrrhum*, *Talum*: to intimate  
that from thankfulness proceed three  
fruites. First the sweetness of a good  
name; shadowed out by the sweete-  
smelling Rose: 2. the profit redoun-  
ding from it, insinuated by the *Mirbe*  
branch: and lastly chiefe comfort and  
hilarity signified by the cockal bone,  
which especially is competent to yong  
age: which three comprise all *Aristo-  
tles* three goods. Howsoever I may  
seeme to aime at the first, as may be in-  
ferd by precedent speach, alway high-  
ly prizing a good name, as a pre-  
cious ointment, vapring forth a fra-  
grant smell and delicious odour in all  
mens nostrils; and at the last as desirous  
of mine own delightfome contentmēt

## The Epistle

and comfort issuing from my thankfulnesse, yet for the other more agreeing to Sycophants & crum-catching parasites, it moues not once within the Zodiacke of my expectation, I onely satisfiying my selfe with the former. Neither did I in the waine of my iudgment attempt this as desirous to drawe in the perfuming breath of vaine glory, to puff vp my self with self cōceit like the *Camaleō* which is --- *nil prater pulmones*, nothing but lungs: but only thinking to breake the ice, happily to wade farther, and to imploy my selfe in greater taskes, as fitter opportunity shall obiect her selfe vnto me, if the prefinde tearme and limit of my life permit, and withall in lue of gratitude, to present your self with this little which seems much in regard of my wants, and labour, as much seems little in respect of of your ever kind favour. For this as also your other endowments, my penne might worthily fill whole pages: but your splendent vertues can easily bee  
their

## Dedicatorie

their owne Herauldes to limme forth  
 their owne armory , and to extoill in  
 presence , is more glavering and poeti-  
 call, then true-louing and patheticall.  
 This onely my affection cannot con-  
 ceale, your gracious demeanour, gene-  
 rous cariage, curteous nature, studious  
 endeavour, and wisedome for mana-  
 ging your selfe eachwhere , (when you  
 happely were a flourishing branch ,  
 engrafted in the fruitfull Oliue tree of  
 this our *Athens*, that thrice famous V-  
 niversity of *Cambridge* ) were first the  
 sympathizing adamants of my affection:  
 your continuance after in all studious  
 actions , constancy in your favours and  
 kind disposition ( for I must needs say  
 as hee of *Augustus*——*Rarus tu quide* Sex-  
*ad recipiendas amicitias, ad retinendas vero* tus Au-  
*constantissimus* ) these incited mee to relius  
 cause that which as a sparke lay shrow- Victor.  
 ded in embers in my breast , to exhi-  
 bit it selfe more apparantly in this little  
 flame.

## The Epistle

Take this my endeavour I pray you in worth, cheerish and foster this deformed brood of my braine, in the lap I may so tearme it ) of your good liking, and in loue esteeme it faire though badly penzeld over, to wish as *Daphnis* said to *Dam.*

Theo-  
cr.  
Ecclyll  
6.

Τὰ μὴ καλὰ καλὰ πικρὰται (amanri.  
*Quæ minime sunt pulchra, ex pulchra videntur*

If the happie *Dæmon* of *Vlisses* direct not the wandering planet of my witte within the decent orbe of wisedome, my stammering pen seeming far overgon with superfluitie of phrase, yet wanting matter I answer with the poet one only word inverted:

*Quæ non est hodie, cras magis aptus erit.*

He that is *Homers Irus* for facultie to day, may bee a rich *Cresus* for invention to morrow, as it is with cogitations  
so



## Dedicatorie.

ou into with actions, the second relish more  
for of wiledome: perfection requires tract  
of time; *Romes* Capitoll was not built  
the first day; nor was *Zeuxis* his *Helena*  
ugh suddenly lim'd forth with one  
pencil. Looke not on these rapsodi-  
zed lines, I pray you with a pittying eie:  
I had rather far bee envied then pit-  
tied.

ἡμεῖς καὶ οὐκ ἔχοντες ἐνδοξόν.

Pindar.  
Pyth. od.  
1.

*Melior est invidentia commiseratione*  
better by much is a case hatefull then  
wofull. Now will I humbly take my  
leauē committing you to the tuition  
of that heavenly Tutour, whose pupils  
we are all: from my study in Saint *Iohns* Camb.  
X. Calend. *March*.

*Ever most devoted vnto you  
in all faithfulnessse*

T. W.



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## To the Reader.



Knowledge concealed and not  
broached for a publicke vse,  
is like to a pearelesse gemme  
enterred in the center of the  
earth, whereof no mā knowes  
but he that hid it: yet is there a due regard to  
bee had, least at any time it prove abortive,  
for the golden tongue of wisdom, that reli-  
sheth all, not by imagination, but true judge-  
ment (whose tast never can be sophisticated)  
sayes, tis better not to be divulg'd at all, then  
preproperously before the time. Thou maiest  
say peradventure, that in this I haue imita-  
ted the Amygdala, or Almon tree in Pli-  
nic: that so hastily buds and brings forth  
her fruit: or like the Lapwing being late-  
ly hatched, I doe runne as it were with the  
shell on my head, that I haue soared also a-  
bove

Plini. nat.  
hist. lib.  
16. cap.  
25.

## To the Reader.

*bone my pitch, attempting an Eagles flight  
 with the wings of a Wrenne, in the high  
 springtide of an overweening opinion, shew-  
 ing unto the Critickes eye the dead low ebbe  
 of my shallow judgment, thou mayest tearme  
 mee, an Homeres Therfites, *αὐτεγαστής*  
 or as it was sayde of Traiane the Emperour  
 when hee vaunted of his Parthian trophies  
 before the Gods, to be *ἐν γυναικὶ μάλλον ἢ λό-  
 γῳ* more respecting a sound of words then  
 sounder matter it selfe: thou mayest condemne  
 me for many an error, & escape in these my  
 ruder lines: I know right well thou vsest  
 not to gape after goungeons —*

Iulian.  
 in his  
 Cēsaes

Martia-  
 lis.

*Pixda canum lepus est, vastos non implet hiatus.*

The Hare's repast for Hounds, the vaster jawes  
 It doth not satiate —

*Gentle Reader call this to mind —* *P' αὖτις*  
*ὑπομνήσεις, it is farre easier not*  
*to like, then to doe the like. But howso-*  
*ever thou dost either uncivilly prejudicate*  
*my labour with a sinister conceit, miscon-*  
*struing my meaning; or uncourteously cen-*  
*sure*

## To the Reader.

ture of my inabilitie, impeaching my good  
name for some things that doe distast thy de-  
licater pallate, *Iacta nobis est alea*, I haue  
set all at sixe and seaven, and I intend by the  
Muses favour happily to goe on, though un-  
happily I haue begun. Notwithstanding I will  
assoyle my selfe, and make answere vnto thy  
former, either secret surmises, or open carvils.  
For the first, if I haue imitated the *Almon*  
tree, it is to keepe in store a bitter *Almon* for  
the prating *Parrat* that licētiously thus spea-  
keth of me, who is alwayes like the foole, a  
Consonant when he should be a Mute: and  
a Mute when he should be a Consonant. In  
that I seeme to soare aloft too hie, giue mee  
liberty to vse *Aufonius* his wordes vnto  
*Pauline*, yet a little inverted — *Dicis*  
*me Icarum esse*, *haud bellè*, *nam summa*  
*sic appetam* (*spero*) *vt non decidā*, I hope  
I shall not proue an aspiring *Icarus*, nor ano-  
ther *Thales* in *Diogenes Laertius*, who  
whiles he lookt high and was contemplating  
on the starres, fell groueling into a deep disch.  
For the third, much appertaining to eve-  
ry

*Aufonius*  
*Paulino*  
epist. 19

## To the Reader.

My brainicke Narcissus, I doe altogether dis-  
claim that, since is never so much as insinuat-  
ed it selfe into the bosome of my imaginati-  
on, my Genius not desiring to bee perfumed  
with smokie praise, or soome-vanishing and  
vulgar glory, chiefly vspered by selfe con-  
ceit. For my saint with Therſites and Tra-  
ianes fault, I will onely vse for my defence  
that speech of Iocaste to Eteocles.

Euripi-  
des in  
his Phoe-  
nissa.

ἄλλ' ἢ μὲν πρῶτα  
ἔχῃ πᾶσι αὐτῶν νόον σφώτερον

Old age (in whose breast long experience  
hath treasured vp great store of wisdom) that  
can speake farre more wisely & exactly then  
younger yeares. For the last of all, any error  
your committed: I answer; it may bee an  
error of ignorance seene to thee; yet it is an  
ignorance of the error vnseene to me, where-  
of if priuately thou demandest a reason; I can  
doubt not, and will make it good for thy full  
satisfaction; if reason can satisfie thee. If  
if not, giue leane vnto thy harsh and tormen-  
tation, if for naught else but this, in that

# To the Reader.

er di derogate from no mans due desert, nor seeke  
sinu to raduce any unto their least disparage-  
ment.

sume I last not with (a) criticke breath my tender bud,  
g and by vulgar Muse respects a common good:  
e con For thee my pen strouts on this paper stage,  
Tra Though it doe act withouten xquipage:  
fence To quench thy learned thirst I meane to draine  
The Hippocrenian Fountaine of my braine.  
My wish is good, my act I know is ill,  
The first's a mountaine; this a lowly hill.  
With carping fingers let me not be scand,  
Porze not the guist, but waigh the givers hand.

(a) pining.

I am well sure thou wilt here expect with  
ience Ang. Pol. Τὰ μὲν κοινὰ κοινῶς, τὰ δὲ κοινὰ κοινῶς:  
time that is, vulgar things vttered after a new  
the sort, and novelty after a vulgar sort; with-  
my er out affectation: that I should bee a rich elo-  
ee an quent merchants of exoticke and new found  
is an aphrases: that I should intraverse and inter-  
here larde my speeches with linely conceits; en-  
can rich thy learned eares with rights Athenian  
y ful Jewells, illuminate the eye of thy under-  
Te standing with the lustre of Rhetoricall co-  
orm lours, that the whole worke should bee mixed  
that with an-----omne tulit punctum: And sure

## To the Reader.

So farre as each thing is consonant and harmonickall with judgment, I will tender my deavours, to be sutable to thy schollerlike expectation: for if so be wisdom doe not manage and temper all, the Muses which are pure, chaste and unspotted virgins, will turne to meere Curtesians.

If judgment tread not on the heeles of wit,  
And curbe invention with his golden bit,  
T'will ne'r looke backe vnto his proper want,  
But still his steps will be exorbitant.

I dare not presume, nor will I rashly engage my credit to thee (courteous censurer) to promise thee--Amphoram, ne vrceus exeat, a mountaine, lest it bring forth that ridiculous issue in the fable; to promise thee Aristæneus his *Lais*, whom hee tearmes all face, for her supereminent beauty and portraiture, admirable symmetrie of partes, most decent and eye-pleasing lincaments of her whole body: lest that I beget an Ethiopian, or a Labulla who was tearmed all nose, like Martials Tongilian of whom he thus speaketh.

Εὐφροσύνη  
ἢ ἡ  
ἢ ἡ  
ἢ ἡ  
ἢ ἡ  
ἢ ἡ

Tongilianus



## To the Reader.

*Tongilianus habet nasum, scio, non nego, sed iam  
Nil prater nasum Tongilianus habet.*

*Tongilian has a goodly nose, I wisse,  
But naught besides a nose Tongilian is.*

*And no doubt it will be liker the latter then  
the former. Venus had her mole, Helena  
her staine, Cynthia her spots, the Swan her  
teaty feete, the clearest day some clowd: nay  
there is nothing but if we once eye it over, so  
absolutely perfect, not the smoothest writer of  
all, which, (at least a criticke perusing of him)  
for some blemish and imperfection, merites  
not either Aristarchus his blacke pile, or  
Momus his sponge: If in the fairest thinges  
be such deformitie, how many more staines  
may then be found in this offspring of my  
brain, which dare not scarcely make compare  
with the foulest? Looke for better and more  
generous wine of the old vinetree, for as Pli-  
nie sayth--*vetustioribus semper vitibus  
vinum melius, novellis copiotius*, would  
I could either arrogate the former, or chal-  
lenge the latter unto my selfe, but howsoever*

A

I

## To the Reader.

*I could not possibly please all, for as the Poet  
speaks to one Ledorus*

Iohan.  
Vultei-  
us in en-  
decafill.  
lib. 4.

*Qui possis rogo te placere cunctis,  
Cum tam displiceas tibi vel vni.*

Lucian.  
Ver. li-  
titori-  
arum  
lib 1.

Homer.  
Illiad

*T'is sure that at least I should not please my  
selfe. I might better fit a many Humors in sif-  
ting out some more pleased poeticall subject  
more correspondent to their fancy and my  
facultie; as intreating merily of some new  
discovered Isle with Lucian, to invent with  
him some such hyperbolicall lies, as that of  
Hercules & Bacchus whose foot steps were  
found to be the bignes of an aker of ground  
to tell with him of flies and pismires as big  
as twel'se Elephants, to fraight some pam-  
phlet de lapsu vulcani, who as Homer  
writes, was falling out of heaven into the Isle  
Lemnos τῶν δ' ἦν ἅπαρ a whole day: to make  
some mery prognostication of strange won-  
ders that are to ensue, as them of Ioachimus  
Fortius Ringelbergius, capitulated in that  
chapter whose title is---Ridicula quædam  
& iucunda: not to plunge my selfe in these*

*grana*

# To the Reader.

Poet grand phisicall matters: I know these are ap-  
 pertinent to the Muses also

Ovid his *Nux*, the *Culex* Marowrit,  
 Erasmus did in folly dye his wit,  
 The Frog- fight *Hawce* made, and of dame Mouse  
 And *Ianus Douſa* prais'd *Pediculus*,  
*Hubaldus* on bald-men did vertifie  
 Each of whose numbers words began with C.  
 Bez a prais'd *Nihil*, *Apuleius* th' *Asse*,  
*Plutarch* *Grillus* who by *Circe* changed was,  
 A quartane ague *Paro* me did commenſe,  
 His darling sparrow so *Catallus* pend  
 To which the Poet

In lib.  
 de Anti-  
 quitate  
 Cantab.  
 & Oxon.  
 In epig.  
 Aul. Gell.  
 17. 12.  
 Aufon-

Sunt etiam Musis sua lilia, mſte Canonic  
 Olla &c.

Tragicall Melpomene her selfe will now<sup>us</sup>.  
 and then put on the comicall start vp. Sage  
 Apollo laughs once yearly at his own beard-  
 lesse naked face: the modest Muses haue their  
 maddest revils: the darkeſomſt water has his  
 gilding ſreames: wiſe men will ſometimes  
 play with childrens rattles.

But I haue already employed ſome imbezi-  
 led howrs takē from the treasury of the Mu-  
 ſes golden time; to the gilding over of the like  
 rotten ſubiects, as they that haue bin intimate

## To the Reader.

*With me are not ignorant, as in my Tetti-  
gomurmomachia, a centurie of latin Epi-  
grams, an Echo, and some other trifles which  
I durst not let come abroad in the chill Criti-  
callaire lest hap they mought haue beene fret-  
tish for want of learninges true cloathing.  
Now haue I chosen to mingle my delight with  
more vilitie, aiming not onely at witte but  
wisedome. I know the Parascelsian will vt-  
terly condemne my endeavour for bringing  
the foure Humours on the stage again, they ha-  
uing hist them off so long ago, & the rather be-  
cause I once treat not of their three minerals  
—— Sal, Sulphur, and Mercurius, the  
Tria omnia of their quicksilver wits, which  
they say haue chiefe dominion in the body, (it  
consisting of them) and are the causes of each  
disease, and cure all againe by their Arcana  
extracted out of them: but I waigh it not,  
since the tongue of an adversary cannot de-  
tract from verity. If any the like Carpsfish  
whatsoever chance to nibble at my credite,  
hee may perchaunce swallow downe the sharp  
book of reproach and infamie ere he be aware,  
which*

# To the Reader

which hee cannot like the \* Scoldopendra \* Mathi-  
olus in  
Dioscor.  
Plin.9.  
43  
cast vp againe at his pleasure) I doubt not but  
to haue him in a string. Reader, thine eyes  
are to take their turne in a garden, wherein  
are growing many weedes, yet some flowers,  
passe by the former with kind silence, cull, cut  
and gather the latter for thine owne science:  
and perhaps thou maist distill the sweetest wa-  
ter from the bitterest wormewood, as Maro  
built his walls by Ennius his rubbish: If thou  
thy selfe hast better —

Candidus imperti, si non, his vtere mecum.

*Idem qui prudem.* Thine if mine,

T. W.

## THE

Titles and Contents of the severall  
Chapters, as they are handled in  
this present booke.

- 1 OF Selfe knowledge. cap. 1.
- 2 That the soule sympathizeth with  
the body and followeth her crafts and  
temperature. cap. 2.

A 3

3 Whe-

- 3 Whether the internall faculty may be  
knowne by the externall phisiognomy  
and visage. cap. 3.
- 4 That a dyet is to bee obserued of every  
one. cap 4.
- 5 How man derogates from his excellen-  
cy by surfet, & of his vntimely death  
C. 5
- 6 Of Temperaments cap. 6.
- 7 Of diversitie of witts according to the  
diuerse temperature of the body. cap. 7
- 8 Of the spirits. cap. 8.
- 9 Of a cholericke complexion. cap. 9.
- 10 Of a sanguine temperature. cap. 10.
- 11 Of the phlegmatick humor cap. 11
- 12 Of a melancholick complexion C. 12
- 13 Of the cōceits of melancholy cap. 13
- 14 Of the dreames which accōpany each  
complexion cap 14.
- 15 Of the exactest temperature of all  
whereof Lemnius speaketh cap. 15
- The close to the whole worke in verse.

FINIS.



## Of Selfe knowledge.

Chap: 1.



*S* Hesiod in his *Theogonie*  
saith that the vgly night

——— *τίχιδ' ὕπνου, ἰκτε*

*ἢ εὖλον ἐνείρων,*

begat two foule monsters

*Somnum & somnium:* So

we may not vnfitly say, that the inveloped  
and deformed night of ignorance ( for the  
want of that celestially *Nosce teipsum*, ) be-  
gettes two mishapen monsters, (which  
as the Sepia's inkie humor doe make  
turbulent the cristallinest fountaine in  
man, ). *Somatalgia* and *Psychalgia*, the  
one the dyscrasie of the body, the other  
the malady and distemperature of the  
foule: For he that is incanoped and intren-  
ched in this darke some misty cloud of  
ignorance, (being like the one-footed *Indiā* Munster  
people *Sciapodes*, whose foote is so big that cosm.

it shades them from the rayes of the Sunne  
 or rather like the *Cyclops* when *Ulysses* had  
 bereft him of his one eye ) he hath no true  
 lampe of discretion , as a polestar to direct  
 the shippe of his life by, in respect either of  
 his mortall or immortall part, from being  
 hurried vpon the shelues & massy rocks of  
 infelicity. Of what hie esteeme and prize  
 lesse value this rare selfeknowledge is, & e  
 ver was, it is very conspicuous and appare  
 vnto the dimmest apprehension of all, if  
 doe but iustly ballance in the scale of com  
 mon reason, wisdome, who hath ever affe  
 ctionately imbrac'd it, & to whom it is still  
 indeared; the heavenly source or spring  
 head from whence it was derived, as also the  
 happier effects it alway hath engendred.

*Ælian* Divine *Pythagoras*, whom worthily the  
 flood *Nessus* saluted and called by his name,  
 as one admired of it for his flood of elo  
 quence and torrent of wisdome, his mind  
 being the enriched exchequer and trea  
 surie of rarest qualities, not onely had  
 this golden posie ever on his tongues end,  
 as the daintiest delicy he could present vnto  
 a listning eare; but also had it emblem'd  
 forth by *Minerva* giuing breath vnto the  
 silver flute, (by which is intimated *Philan  
 tia*)



anne) which because with blasting it sweld her  
 s has cheekes, shee cast away from her; Yea hee  
 s true had his celestiaall sentence, γνῶθι σεαυτὸν  
 fired which descended from the heavens, engra- γνῶθι σε  
 er o wen on the frontispice of his heart, evers αὐτὸν,  
 being more in an applicatiue practise, especially Iuvenal,  
 ks o for himselfe: which hee termed the wise  
 rize Physicians medicinary prescrip: for the  
 & e double health and wellfare of man. Yet sen- Menan-  
 paré tentious *Menander* that rich-vain'd Poet der in his  
 , if seems at least to contradict this heavenly Thrasyle-  
 om sawe, for pondering with himselfe the de- on.  
 affe praued demeanour of worthy mé, the troth  
 still lesse inconstancie and perfidioufnesse of our  
 ing- hairebraind *Iasons*: the inueigling and a-  
 o the damantizing societies of some who being  
 d. polluted and infected with the ranke le-  
 the prosie of il, would intangle others, the vapes  
 me, rous & *Vatinian* deadly hate, which is vsual-  
 elo ly masked, and lies lurking vnder the speci-  
 ind ous and faire habit of entire amitie; weigh-  
 rea- ing with himselfe many things fashioned  
 had out of the same mould, he thus spoke οὐ καλῶς  
 nd, ἀρημένον τὸ γνῶθι σεαυτὸν, ἀλλὰ γνῶθι τὰς ἄλλας  
 nto me thinks saith he, that is not so well spo-  
 n'd ken, know thy selfe, as this, know others.

the Howsoever he meant: we must not ima-  
 an- gine that he did it to impeach any wise, this  
 ia) sage

Plato in  
Alcibiades.

sage and graue sentence which (as that al-  
so of his) is an oracle in its proper object, &  
highly concerne the good both of the ac-  
tiue and passiue part of man; though *Soc-  
rates* in *Plato* would haue it onely to bee  
refer'd vnto the soule, to haue no relation at  
all vnto the body, though falsely. For if the  
soule by reason of sympathizing with the  
body is either made an *αἰετός* *Aietos* or a  
*βραδύπους* *Bradypus* either a nimble swift-foot-  
ed *Achilles*, or a limping slow-pac'd *Oedi-  
pus*, as hereafter we intend to declare, good  
reason the body (as the edifice or handmaid  
of the soule) should be knowne as a part of  
*Teipsum* for the good of the soule. There-  
fore *Iulian* the Apostata who had a flood of  
inuentiō, although that whole flood could  
not wash or rinch away that one spot of  
his atheisme, he (though not knowing him  
aright) could say the body was the chariot  
of the soule, which while it was well man-  
nag'd by discretion the cunning coachman,  
the drawing steeds, that in our head-strong  
and vntamed appetites, being checkt in by  
the golden bit of temperance, so long the  
soule should not bee tost in craggy waies  
by vnequall and tottring motion, much  
lesse be in danger to bee hurled downe the  
steepy

steepy hils of perdition. If we do but try the words at the Lydian or touchstone of true wisdom, which dijudicates not according to external semblances, but internal existences, they will sure goe for currant, whether you respect the soule as principall, or the body as secondary. For the first wee may single out that speech of *Agapetus*: But we, O men, (saith hee) let vs to disciple our selues, that each one may throughly know himselfe: for he that perfectly knowes himselfe, knowes God, & he that knowes him, shall be made like vnto him, and he that is this shal be made worthy of him, moreover he that is made worthy of him, shall do nothing vnworthy of God, *ἀλλὰ θεῶν τὰ μὲν αὐτῷ, ἀλλῶν δὲ ἄθεοι, πᾶν δὲ ἄλλῃ.* &c. But shal meditate vpon things pleasant vnto him, speaking what he meditateth, and practising what he speaketh. For the last, that onely of *Tullie*: *valetudo sustentatnr no-* *ticia sui corp.* &c. the perfect & sound estate of the body (as we may consequently assever of the soule) is maintain'd by the knowledge of a mans owne body and that chiefly by a due obseruation of such thinges as may either bee obnoxious or an adjuement to nature, may bee either the cordiall, and precious

Climax  
Agapeti  
ad Iustini-  
anum  
Imperat.  
atque sic  
Clemens  
Alexand.  
Pæd. lib.  
3. cap. 1.

Cic.  
Offic. 2.

precious balsam therof, or else its baleful & deadly aconitum: For he that in the infancie of his knowledge thinkes that Hyosciamus and Cicuta hemlocke and henbane are fit aliment for his body, because they bee nutriment to birds, may happily at length cure the dog-starre of his owne indiscretion, for inflaming his lesse distempered braine with his vnhappy dysastrous influence. For it is vulgarly said that *Hyosciamus & Cicuta homines perimunt, avibus alimentū præbent*: them two are poyson to men though fouson to birdes; as Scaliger relates also.

Scal.  
Exercit.  
Cxlj.

I grant that the most direct ayme of wisdom in this *Nosce te ipsum*, looks chiefly on the minde as the fairest marke; Yet often eyes and aimes at this other necessary object, which cunningly to hit, is counted equall skill, though the one farre surmount the other, especiall care is to be had as well of the christall glasse to saue it from cracking, as of the *Aqua calestris* infus'd from putrifying.

But primarily it concernes the soule, as for them who are tainted with the *Protoplasts* selfe loue & loue of glory, who being lifted vp with the hand of fortune to the top of

of nature  
direct t  
vell of h  
nizing p  
with N  
his own  
speaket

Dum

Whiles a  
An ocean

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for as I  
mire hi  
lue, and  
For the  
fore th  
ry foul  
for as t  
minde  
for our

of natures preheminence, as petty gods do direct their imaginations far beyond the level of humilitie, being swolne with timpanizing pride too much; admiring themselves with *Narcissus* who was inamoured with his owne beauty, of whom the poet thus speaketh.

Ovid.

*Dumq̃, sitim sedare cupit sitis altera crevit,*

”

*Whiles at the fountaine he his thirst gan slake,  
An ocean of selfe-love did him create.*

”

”

Proud *Arachne* who will needs contend with more cunning *Minerva* for spinning, like *Marfyas* and *Thamiras* who strove the one with *Apollo* for musicks skill, the other with the *Muses* for melodious singing: too common an use among all selfe-forgetters: for as *Julian* saith, each man is wont to admire his owne actions, but to abate the value, and derogate from the esteem of others. For those againe who with *Glancus* prefer *καλὰ καὶ χροσίον*, the regard of the body before the well-fare of the superelementary soule, which chiefly should be in request for as the *Stoick* saith, it is a signe of an abject minde to beat our braines about necessities for our vile corps, a speciall care should rather

Epicetus  
cap. lxiii.

ther be had over the soule, as Mistris over  
her hand-maide, these want that *γυαρι*  
*συνουσιον*.

Now for the body, it as well levels at it:  
for those who distemper & misdiet them-  
selves with vntimely and vnwonted surfe-  
ting, who make their bodies the noysome  
sepulchers of their soules, not considering  
the estate of their enfeebled body what will  
be accordant to it, not waighing their com-  
plexion contrary perchance farre to the  
dish they feed vpon, nor foreseeing by true  
knowledge of themselves what will en-  
damage and impair their healths, infect  
the conduit pipes of their limpid spirits;  
what will dull & stupefie their quicker in-  
telligence, nay, disable all the faculties both  
of soule and body; as instance might bee  
given of many; to them that haue had but  
a meere glymple into the histories, and an-  
cient records of many dish-mongers, who  
running into excesse of riot, haue like fatall  
*Parcas* cut in two the lines of their owne  
liues, as *Philoxenus* the *Dythirambick* poet,  
(of whom *Athenaus* speaks *Deipnos*. 8) who  
devoured at *Syracusa* a whole *Polypus* of two  
cubits long, saue onely the head of the fish;  
at one meale, whom (being deadly sicke of  
the

Mach  
on. po.  
Deip.  
Athen.  
3.

the crudity) the Physitiō told that he could not possibly liue aboue seavē houres, whose wolvisli appetite notwithstanding would not stint it selfe even in that extremity, but hee vttered these words (the more to intimate his vultur-like & insatiate paunch:) Since that *Charon* and *Asropos* are com'd to call me away from my delicies, I thinke it best to leaue nothing behind me, wherefore let mee eat the residue of the *Polypus*, who having eaten it, expir'd: who had the name of *ὀλεονύγος* by *Chrysippus*, as *Athenæus* records; and of others he was called *αἰσχῦρος* and *εὐλιδιπύρος* of *Aristotle*. And what of others? who although they did not so speedilie by ignorance of their estate, curtaile their owne dayes by vntimely death, yet notwithstanding they haue liv'd as dead vnto the world, and their soules dead vnto themselves. *Dyonisius Heracleota* that ravenous gourmandyzing *Harpy*, and insatiable draine of all pleasant liquors, was growne so pursie that his fatnes would not suffer him to fetch his breath, being in continuall feare to bee stifled, although others affirme that hee easily could with the strong blast of his breath haue turned about the sayles of a winde-mill: Whose  
soule

Athen.

foule by his selfe ignorance (not knowing what repast was most convenient for his body) was pent vp and as it were fettred in these his corps as in her dungeon. So *Alexander King of Egypt* was so grosse and fat that hee was faine to be vpheld by two men: And a many moe by their πολυγαμία and πολυποσία by excessiue eating & drinking, more vpon meere ignorance, then rebellion against nature, physicall diet, and discretion; did make their soules like the fatned sheepe whereof *Iohannes Leo* relates, which he see in Egypt some of whose tailes weighed 80 pound, and some 150 pound, by which weight their bodies were immoueable, vnlesse their tailes like traines were carried vp in wheell-barrowes. Or like the fatned hogs *Scaliger* mentions, that could not moue for fat, and were so senseles that myse made nests in their buttocks, they not once feeling them.

Scal.  
ex:199.

Senec.  
in cont.

But those which I whilome named and millions besides, neuer come to the full period of their daies; dying soone because as *Seneca* saith they know not that they liue by deaths, and are ignorant what receit of foode into the body (whose constitution they are as ignorant of also,) will bring endamage-



damagement both to it and to the heavenly infused soule.

For the body, that *ῥῶδι σαρὸν* is requisite; that as the meager one is to be fed with spare diet, so the massier and more gyantly body must be maintained with more large and lavish diet. For it is not consonant to reason that *Alexander Macedo*, & *Augustus Cesar*, who were but little men as *Petrarch* saith, and so low-statur'd *Vlysses* should haue equall diet in quantity with *Milo*, *Hercules*, *Ajax*, and such as *Athenens* makes mention of: as *Astidamas*, and *Herodorus*, the first of them being so capacious stomackt that he eate as much alone as was prepared for 1x men: and the latter *Herodorus*, a strong sided Trumpeter, who was 3 els and a halfe long, and could blow in two trumpets at once, of whom *Athenens* speakes. These might well farce and cram their mawes with farre more aliment, because their ventricles, cels, veines, and other organs of their bodies were farre more ample and spations.

*Ex Petrar.*

*Athenens*

*lib 10.*

*Antiqu.*

And againe it is soveraigne in this regard, because in the full streame of appetite or bravery many will take vpon ignorance, rather the sumptuous dish prepared for *Vatellus*, by *Suetonius*.

B

his

Plin. lib.  
22. nat.  
hist. c. 22.

his brother, which one dish amounted to aboute seaven thousand, eight hundred and XI pounds, perchance a ranke poyson to their natures: then *Estur* and *Sonchos* (2. favoury and holsome hearbs, which poore *Hecale* set on the table as a sallet before hungry *Thesew*, the best dish of meat shee could presēt vnto him,) a great deale peradventure more conduceable vnto their healths. But they are as ignorāt what they take, as *Cambles* was, who being given to *Gastrimargisme* as *Athenaus* relates in the fore-mentioned book, in the night did eat vphis owne wife, and in the morning finding her hands in his devouring jawes, slew himselfe, the fact being so hainous & noteworthy: as also they are pilgrims & strangers in the knowledge of their bodily estate, which ever or often is an occasion of over-cloying their ventricles with such meates as are an vtter ruine and downefall to their healths, as ill or worse then *Toxicum*, for although they doe not estsoones inforce the fatall end, yet in a short progresse of time, they are as lure pullies to draw on their vnexpected destenies.

Without this knowledge of our bodily nature, we are like to crasie barks, yet bal-

list

list with prizelesse marchandise, which are tossed too and fro vpon the maine of ignorance so long, till at length wee be shattered against the huge rocke of Intemperance, and soe loose out richest fraught, which is our soule. This ought ever to controule and curbe in, our vnruly appetites: it ought to be like the Poets Automedon, to raigne our fond desires in, which raigne in vs: for as *Seneca* saith, *sunt quedam nocitura impetrantibus, &c.* so we may say, *sunt quedam nocitura appetitibus*, as there be many things which are obnoxious to the asker, if it chance hee obtaine them, so are there many nutriments as dangerous to man that babishly covets the, for if hee square not his dyet according to the temper of his body, in choise of such fare, as may banish and expell contagion and violencie from nature, or be a speciall preservative in her spotlesse and vntainted perfection; meats are so farre from holding on the race of his life, as that they will rather hasten it down farre sooner vnto the hemisphere of death, then he expected. A cholericke man therefore (by this *γνώσις αὐτοῦ*) knowing himselfe to be overpoyz'd with its predominancie, nay, but even foreseeing his corporall nature to haue

*Seneca l.*  
*2. de be-*  
*neficijs*  
*cap. 12.*

a propension or inclination to this humor, he must wisely defeate, and waine his appetite of all such dainty morsels, (though the more delicious and toothsome) and delude his longing thirst of all such honey-flowing meates and hote wines as are poyson to his distemperature, and which in tract of time will aggravate this humour so much, till it generate and breede either a hecticke fever, mortall consumption, yellow Iaudice, or any the like disease incident to this complexion; and so concerning all the rest. For a bare (*Nosce*) is not sufficiently competent for the avoiding of death and to maintaine a happy crasis, but the liuing answerably according to knowledge: for wee see many exquisite Physicians, and learned men of speciall note (whose exhibitories to themselves do not parallele their prescripts and advice to others who are good physicians, but no pliable patients:) to make a diligent search and scrutinie into their owne natures, yet not fitting them with correspondencie of diet; like *Lucians* apothecary, who gaue Physicke vnto others for coughing, and yet he himselfe did never leaue coughing *Cunctis qui cavit non cavit ille sibi.*

While hee cured others hee neglected him

himselfe: We may rightly say, τρεῖς is their  
τρεῖς, and τριμύατα their τριμύατα.

I *Crapula sit esca, delicia eorum damna:*  
that is, their diet is luxury, and each delicy  
made their malady. And yet none doe  
more inveigh against surfet & misdiet then  
they, but they are like the *Musipula* of *Ovis Apol-*  
whom it is said in the *Hieroglyphichs* that *lo in hieroglyphichs.*  
she vsed to bring forth her issue out of her  
mouth and swimming with them about her  
when she is hungry, shee swallowes them  
vp againe, so they in externall shew spit out  
the name of surfet, banishing it farre from  
them, but by their accustomable deadly  
luxury, againe they imbrace it, and hug it in  
their armes so long, till some increaching  
disease or other, having had long dominion  
and residence in them be past cure of Phy-  
sicke: For we know.

*Non est in medico semper relevetur ut ager,    "*  
*interdum doctus plus valet arte malum.    "*

No earthly art can cure deepe rooted ill,  
Not Æsculapius with his heavenly skill.

So then the most exact selfe-knower of  
all, if hee doe not containe himselfe within

the territories and precincts of reasonable appetite, the *Cynosura* of the wiser dietist, if consorting with misdieters, he bath himselfe in the muddy streames of their luxury and riot, hee is in the very next suburbs of death it selfe: Yet for this, I confesse that the silver brest of *Nilus* is not vitiated and polluted by others kennel-muddy thoughts and turbulent actions or affections, no more then the river *Alpheus*, that runs through the salt sea, is tainted with the brackish quality of the sea, no more then the *Salamander* is scorcht, though dayly conversing in the fire; or chaste *Zenocrates* lying with *Lais* is defiled, since hee may well do it without impeachment to his chastity: so may the heroicall & generous spirits converse with vnstaid appetites and yet not haue the least taint of their excessse, but by their diuiner [*Nosce teipsum*] may be their owne gardians, both for their Celestiall and also earthly part: Yet we know *Aliquid mali propter vicinū malum*, the taint of ill comes by consorting with ill, and the best natures and wisest selfe-knowers of all may be ticed on or constrained to captivate and inthrall their freedome of happy spirit, and to rebell against their owne knowledge.

I wish therefore in conclusion the meanest, if possible, to haue an insight into their bodily estate (as chiefly they ought of the soule) whereby they may shun such things as any waies may bee offensiuē to the good of that estate, and may so consequently (being vexed with none, no not the least maladie) be more fit not onely to liue, but to liue well: For as the Poet said of death — τὸ γὰρ θανεῖν οὐκ αἰσχρὸν ἀλλ' αἰσχρὸς θανεῖν, to die is not ill, but to die ill: so contrariwise of life we may say, it is no such excellent thing to liue, as well to liue; which no doubt may easily be affected, if they doe abridge themselves of all vaine alluring lusts, and teather their appetites within the narrow-round plot of diet, lest they runne at random, and breake into the spacious fields of deadly luxury.

## CAP. II.

*That the soule sympathizeth with the body  
and followeth her crasis and temperature.*

**I**Nficitur terra sordibus unda fluens sayth  
the Poet: If a water current haue any vi-  
cinity with a putrified and infected soyle,  
it is tainted with his corrupt quality. The  
heavenly soule of man as the Artists vsual-  
ly averre, semblablewise, doth feele, as it  
were, by a certaine deficiencie the ill affe-  
cted crasis of the body, so that if this be an-  
noyed or infected with any feculent hu-  
mors, it faires not well with the soule: the  
soule her selfe as maladiours feeles some  
want of her excellencie, and yet impati-  
ble in regard of her substance, through the  
bad disposition of the organs, the malig-  
nancie of receits, the vnrefinednesse of the  
spirits doe seeme to affect the soule: for the  
second, which causeth the third, marke  
what *Horace* speaketh.

*Horat.*

*---quin corpus onustum  
Hesternis vitis animum quoque pi gravat unda  
Atque affigit humo divina particulam aura.*

*The*



The maw surcharg'd with former cradities,  
Weighs downe our spirits nimble faculties;  
Our ladened soule as plunged in the mire,  
Lies nigh extinct, though part of heavens fire.

To this effect is that speech of *Democritus* Democr. de Natura  
hum. ad fi-  
nem Hip-  
ocraticu.  
who saith that the bodily habit being out of  
temper, the mind hath no liuely willingnes  
to the contemplation of vertue: that being  
enfeebled & overshadowed, the light of the  
soule is altogether darkned: heavenly wis-  
dome as it were sympathizing with this  
earthly masse, as in any surfet of the best  
and choicest delicates, and also of wines, is  
easily apparant, *Vinum*, of it owne nature  
is (if we may so terme it) *Divinum*, because  
it recreats the tired spirits, makes the mind  
farre more nimble and actuall, and aspiring  
to a higher straine of wit *τὰς αἰσθητικὰς*,  
*ὑπερ' ἐλαϊὸν εὐδία, ἐχέει*, sayth *Xenophon*, it  
stirs vp mirth and chearefulnesse, as oyle  
makes the blasing flame, yet by accident the  
vnmanag'd appetite desiring more then  
reason, it doth dull the quicker spirits, stop  
the pores of the braine with too many va-  
pours and grosse fumes, makes the head  
totty, lullabees the senses, yea, intoxicates  
the very soule, with a pleasing poyson: as  
the

*Xenophon  
in his con-  
viviū  
which also  
Athenaus  
records in  
his 11  
booke  
Deipnos.  
out of Xe-  
nophon.*

the same *Xenophon* saies, it happens vnto men as to tender plants, and lately ingrafted impes, which haue their growth from the earth *ὅταν μὲν ὁ θεὸς αὐτὰ ἄγαν ἀφθονῶς ποτίῃ* &c. when God doth water and drench them with an immoderate showre, they neither shoote out right, nor hardly haue any blowne blossomes, but when the earth doth drinke so much as is competent for their increase, then they spring vpright, and flourishing do yeeld their fruit in their accustomed time: so fareth it with the bodies and by sequele with the soules of men, if we poure in with the vndiscreete hand of appetite, they will both reele too and fro, and scarce can wee breath, at least, wee cannot vtter the least thing that relissheth of wisdom, our mindes must needs follow the tempers or rather the distemperatures of our earthly bodies.

*Plato*, in whose mouth the Bees as in their hiues did make their hunny combs, as fore-intimating his sweete flowing eloquence, he weigh in with himselfe that thraldome the soule was in being in the body, and how it was affected, and ( as it were ) infected with the contagion thereof, in his *Phadrus*, as I remember, disputing of the *Ideas* of the minde

mind, said, that our bodies were the prisons and bridewels of our soules, wherein they lay as manacled and fettered in Giues. Yea further hee could avouch in his Cratylus, and also in his Gorgias. *Socrates* having brought forth a speech to *Callides*, out of *Euripides* *ἔνι ἐστὶν ἁτὰρ δαυεῖν, τὸ ἁτὰρ δαυεῖν δὲ ζῆν* to liue isto die; and to die isto liue: hee saith there, that our body is the very graue of the soule, καὶ τὸ μὲν σῶμα (saith hee) ἐστὶν ἡμῶν σῆμα. And sure it is that whiles this minde of ours hath his abode in this darke some dungeon, this vile mansion of our body, it can never act his part well, till it step vpon the heavenly stage, it will be like *Io* in *Ouid*, who being turned into a heefer, when shee could not expresse her minde to *Inachus* her father in words,

*So Iulian*  
*in an epi-*  
*stle to Eu-*  
*genius 190*  
*hath such*  
*a saying,*  
*σῶμα ὡς*  
*σῆμα &c.*  
*Gorgias.*

*Ouid, Me-*  
*tamorph.*  
*1.*

*Littera pro verbis, quam pes in pulvere duxit,*  
*Corporis indacium multas triste perexit.*

23  
22

Her foote dul speake as on the sand she ranged,  
How she poore soule was from herselfe estranged.

Our soule in the body, though it be not so blinde as a Batt, yet is it like an Owle, or Batt before the rayes of *Phabus*, all dimmed & dazled: it sees as through a lattise-window

window. Being freed from this prison, and  
 once having flitted from this ruinous ten-  
 nament, this mud-wald cottage, it is a *Lin-*  
*cen*: within a *Molewarpe*, without it is an  
 all-ey'd *Argus*: within an one-ey'd *Cyclops*,  
 without a beautifull *Nireus*: within an  
*Ethiopian Therfites*, without a high soa-  
 ring *Eagle*: within a heavy *Struthio Camelus*,  
 an *Astridge*, who hath wings as he in the  
*Hieroglyphickes* witnesseth, *non propter vola-*  
*tum, sed cursum*: not for flying, but to helpe  
 her running: yea as sparkles hid in embers,  
 doe not cast forth their radiant light, and  
 the sunne inveloped in a thicke mistie  
 cloud doth not illuminate the center with  
 his golden Tresses, so this celestiall fire,  
 our soule, whiles it remaines in the lap of  
 our earthly *Prometheus*, this masse of ours,  
 it must needes be curtained and ouer-sha-  
 dowed with a palpable darkenesse, which  
 doth over-cast a fable night over our vn-  
 derstanding, especially when in the body  
 there is a current of infectious humours,  
 which doe flow over the veines, and in-  
 grosse the limpid spirits in their arteries,  
 the minde must needes be as it were over-  
 flowne with a *Deucalions* flood, and be  
 quickned as a silly toying *Leander* in the  
*Hellespous*

*Hellespont.* What made the minde of *Orestes* so out of temper that hee kild his owne mother, but the bodily *Crafsis*? What made *Heracleicus* die of a dropsie having rowled himselfe in beastes ordure? What made *Socrates* having drunke the *Cicuta* at *Athens* to giue his *ultimum vale* to the world, but that? What caus'd that redoubted famous captaine *Themistocles* having drunke Bulls blood, to take (as wee say) his long journey to the *Elysian fields*? and many others to haue com'd vnto their long home (as may be seene in the ancient registers of time) and many to haue beene distracted, and franticke? the distemperature no doubt, and the euill habit of the body where-with the soule hath copulation. *Plotin* the great *Platonist*, he blushed often that his soule did harbour in so base an Inne as his body was, so *Porphyry* affirmes in his life: because as (as hee sayd in another place) his soule must needes be affected with the contagious qualities incident vnto his bodie. The cunning'st swimmer that ever was, *Delius* himselfe could not shew his art, nor his equall stroke in the mudde: a candle in the lanterne can yeeld but a glimmering light through an impure and darke some horne:  
the

the war-like *Steed* cannot fetch his frisks;  
take his careers, and shew his curvets be-  
ing pent vp in a narrow roome, so it is with  
the princely soule, while the body is her  
mansion, said hee; but this belongs to ano-  
ther *Thesis* and some thing before, concer-  
ning the soules excellencie, having taken  
her flight from this darksome cage; more  
neare vnto the scope at which wee must  
aime. Heare what the Poet saith in his xv.  
of the *Metamorphos*.

*Quodque magis mirum, sunt qui non corpora tantum  
Verum animos etiam valeant mutare liquores:*

— *Cui quæso ignota est obscena Salmacis unda  
Æthiopelque lacus? quos si quis sanctibus hausit  
aut fuit, aut patitur mirum grauitate soporem.*

*Salmac is  
where the  
nymph &  
Hermio-  
phraditus  
were bound  
together.*

- “ It is a wonderment that waters can
- “ Transforme the members and the minde of man;
- “ Who kenneth not the vncleane *Salmacis* well,
- “ The fenne where sun-burnt *Mauritanians* dwell?
- “ Which cause a frensie, being gulped downe,
- “ Or strike the senses with a sleeping swoone.

Wee must not imagine the minde to be  
passible, being altogether immateriall,  
that it selfe is affected with any of these  
corporall things, but onely in respect of  
the instruments which are the hand-maids  
of

of the soule: as if the spirits be inflamed, the passages of the humors dammed vp, the braine stuffed with smoakie fumes, or any phlegmaticke matter, the blood too hote and too thicke, as is vsuall in the *Scythians* & those in the septentrionall parts, who are of all men endowed with the least portion of witt and pollicie: and because these kinde of people, doe as it were crosse the high way of my invention, I will treat a little of them, neither beside that which wee haue in hand: because it will confirme the fore-written words of *Xenophon* concerning wine. Whom doe wee ever reade of more to quaffe and carouse, more to vse strong drinke then the *Scythians*, and who more blockish, and deuoide of witt and reason? nay there was never any learned man, but onely *Anacharsis*, who was imbred there: which want no doubt is caused by their great intemperance. For all writers well nigh agree in this, that they will as the Poet saith, *ad diurnam stellam*, or *strenue pro Illo potare*: drinke till their eyes stare like two blazing starres as wee say in our proverbe. *Athenaus* that singular scholler of so manifold reading: after hee had rehearsed *Herod* his history of *Cleome-*

*Athenaus*  
lib. decim.  
Despuos.  
pag. 427.

nes saith  $\chi\epsilon\alpha\tau\alpha\iota\delta\epsilon\iota\sigma\iota\varsigma$  &c. the *Lacedemonians* whē they would drinke in the cups extraordinarily, they did vse this word  $\epsilon\pi\iota\chi\upsilon\delta\iota\sigma\iota\varsigma$ , to imitate the *Scythians*, which also he notes out of *Chameleon Heracleotes* in his booke  $\Pi\epsilon\pi\iota\ \mu\epsilon\lambda\eta\varsigma$ : when also they should haue said to the *Pincerna*  $\pi\iota\chi\upsilon\sigma\tau\eta$  powre in, they vsed this word  $\epsilon\pi\iota\chi\upsilon\delta\iota\sigma\iota\varsigma$ .

*Fusc.*  
*speaks thus*  
 Perdere  
 dulcius est  
 potando,  
 quā vt mea  
 seruem E-  
 rodenda  
 pigris lu-  
 minū ver-  
 miculis.

Howsoever wee read of some particulars, it is manifest if we peruse the histories, that the most of them are the greatest bouzers, and bussards in the world: they had rather drinke out their eyes then that the wormes should eate them out after their death, as *Sir Thomas More* jeasts vpon *Fuscus* in his Epigrammes: & of all men they haue most leaden conceits and drossie wits: caused especially by their excessiue intemperance, which thickneth their blood, and corrupteth their spirits: and other organs wherein the soule should cheefly shew her operation. Giue mee leaue to speake a little of the ayre: how it receited into the body doth either greatly advantage or little auaille the minde. It is certaine that the excellencie of the soule follows the purity of the heavens, the temperature of the ayre: therefore because *Bodotus* had





seeth our well-beeing, so the infection of the aire, as in the extinguishing of some blazing comet, the eruclation of noysome vapours from the bosome of the earth, the disastrous constellation or bad aspect of some malevolent planet, the damping fumes that the Sun elevates from bogges and fennish grounds, the inflammation of the aire by the intense heat of the sunne, (as when in *Homers Iliad*. *Phabus* is faigned to send forth his direfull arrowes among the *Grecians*, and to bring in the pestilence vpon them) this infection causeth our bodies first to be badly qualified, and tainted with a spice of corruption, and so by consequent our very soules to be ill affected. *Aeneas Sylvius* in his Cosmography writing of the lesser *Asia* records a strange thing concerning the ayre being putrified, hee sayes that hard by the citty *Hierapolis* there is a place tearmed *OS PLVTONIVM*, in the vally of a certaine mountaine, where *Strabo* witnesseth that he sent sparrowes in, which forth-with as soone as drew in the venomous noysome ayre they fell downe dead: no doubt, but the corrupted ayre would haue had his operation vpon other more excellent creatures than were those little birds, if they durst

*Aeneas  
Sylvius ca.  
92. de Asia  
minore.*

durst haue attempted the entrance in. But to a question: what reason can be alleag'd that those who dwell vnder the pole, neare the frozen zone, and in the septentrionall climate, should haue such gyantly bodies and yet dwarfish wits, as many authours doe report of them? and wee see by experience in travaile, the rudenesse and simplicity of the people that are seated farre north; which no doubt is intimated by a vulgar speech, when wee say such a man hath a borrell wit, as if wee said *boreale ingenium*: whereof that old english prophet of famous memory (whom one fondly tearm'd *Albions* ballad maker, the cunnicatcher of time, and the second dish for fooles to feede their spleenes vpon) *G. Chaucer* tooke notice when in his prologue to the *Frankleines* tale he sayes.

*But Sirs, because I am a borrell man  
At my beginning first I you beseech,  
Haue mee excus'd of my rude speech.*

*Boreale.*

The Philosophers to this question haue excogitated this reason: to wit the exceeding chilnesse of the aire which doth possessethe animall spirits, (the chiefe atten-

dants of the soule to execute the function of the agent vnderstanding) with contrary qualities, the first being cold and drie, the last hote and moyst though this reason most auaile for our purpose ipeaking how the minde can be effected with the ayre, yet I must needes say I thinke they are beside the cushion: others affirme and with more reason that they are dull-witted especially by the vehement heat which is included in their bodies, which doth inflame their spirits, thicken their blood, and thereby is a cause of a new grosse, more then ayre substance, conjoynd with the spirits: for extreme heat doth generate a grosse, a dust cooler which comes to be mixed with the blood in the veines, and that it brings a condensation and a coagulation to the blood: for their extraordinary heat it is apparant by their speedy concoction, and by the externall frigidity of the ayre that dams vp the pores of the bodies so greatly, that hardly any heat can evaporate: this also, by deepe wels which in winter time be lake-warme, and in summer season exceeding cold. Now to proue that where the blood is thickned, and the spirits inflamed there vsually is a want of witt, the great

*Peripatetician*

*Peripatetician* himselfe affirmeth it to be a truth, where hee saith that buls, and such creatures as haue this humour thicke, are commonly devoid of witt, yet haue great strength, and such liuing things as haue attenuated blood and very fluid doe excell in witt and pollicy, as instance is giuen in *Aristotle* of bees. Wee must note here, that this is spoken of the remoter parts neare vnto the pole, lest wee derogate any thing from the praise of this our happy Island; (another blisfull Eden for pleasure) all which by a true diuision of the climes is situated in the septentrionall part of the world, wherein there are and ever haue beene as pregnant wits, as surpassing politicians, as judicious vnderstandings, as any clime ever yet afforded vnder the cope of heauen.

But I doe here passe the limits of lachrymisme, whereas I should in wisdom imitate the *Egyptian* dogs in this whole tractate, who doe drinke at the river *Nilus* *Καταδύωντες ἐν ποταμῷ*, in haste and by stealth, lest the Crocodile should prey on them, and who doth fitly carry the name & conditions of the Crocodile, no writer is ignorant of, I will end therefore with the

iteration of the *Thesis*, that the soule followes the temper of the body, and that whiles it is inherent in the body, it can never partake so pure a light of vnderstanding as when it is segregated, and made a free denizen in the heavenly citty, and free hold of the Saints.

*Corporis in gremio domus spiritus &c.*

*When our imprisoned soule once more being free  
Gins scale the turret of eternitie,  
From whence it once was brought & captiue tane  
By this vsurping tyrant corps, her bane,  
Which subjugates her vnto fottish will,  
And schooles her vnder passions want of skill.  
The shall our soule now choak't with fenny care,  
With Angels frolicke in a purer aire:  
This low NADIR of darknes must it shende,  
Till it aloft to th'radiant ZENITH wende.*

## CAP. III.

*Whether the internall faculty may be knowne  
by the externall physionomie.*

**S**ocrates that was tearmed the *Athenian* Eagle; because hee could looke stedfastly vpon the Sunne; or the rather for his quicke insight of vnderstanding, when a certaine youth being highly commended vnto him for his rare parts, and admirable endowments, though he had the peering eyes of *Lyneus*, and could haue more then conjectured his qualities being presented vnto him, hee did not looke vnto his outward feature, and externall hew, soe demurring to haue rendred his approbation of him, but hee accosted him with these words, *loquere puer ut te videam*, let's heare thee reason youth, that I may see what's in thee: (to which *Lipsius* alluded in a certaine epistle of his; *videre & non eloqui nec videre est*: to see one and not conferre with him, is not to see.) *Socrates* insinuated thus much vnto vs, that a man may bee a *Nireus* in outward semblance,

C 4                      and

and yet a *Thersites* in his inward essence, like the Emperours table whose curtaine was drawne over with Lyons and Eagles, but on the table, were pourtrayed, Apes, Owles, and Wrens: or like the golden box that kept *Neroes* beard, perchance the eye of his vnderstanding was dazeled, as when *Enripides* gaue him *Heracleitus* his workes called *Stotewa*, demanding of him his censure, who answered, That which I conceiue is rare, and so I thinke of that which I doe not conceiue; hauing that deepe insight and singular wisdome which *Apollon* Oracle did manifest to be in him, hee might eath haue perceiu'd the former and conceiu'd the latter: but was not cunning *Zosphyrus* his judgement also tainted concerning *Socrates* himselfe? Who seeing his deformed countenance called him an idiot and a dislard, and an effeminate person and was laught to scorne of them that stood by for his paines, but *Socrates* sayd, laugh not, *Zosphyrus* is not in a wrong box, for such a naturall was I framed by nature, though I haue by the studie of wisdome and Philosophy corrected that which was a defect in nature; the Philosopher saith *vultus est index animi*, the eye is the casement of the soule,

*p. tich.*  
*Arbit. 5.*

*Diog.*  
*Laertius.*



soule, through which wee may plainly see it, better then hee that saw *Antisthenes* his pride through the chinkes of his cloake: but our vsuall saying is, that the tongue is the herauld of the minde, the touchstone of the heart, could a man discern wise *Vlysses*, onely by his countenance? Heare what *Homer* sayes of him *Illiad* 3.

*Homer in  
his 3 booke  
of the Illi-  
ads.*

---- Ἄλλ' ὅτε δὲ πολὺ μῆτις ἀνείχετο Οὐδῶπις  
Σπύσκειν, ὥσπερ ἢ ἰδὼσα κρητὰ χερσὶν ὄμματά τ' ἤϊε,  
ἐκπύσσει δ' ἔτ' ὀπίσω ἔτι περὶ πρηνὲς ἐνώμα,  
Ἄλλ' ὅσπερ ἐχέσκειν αἰδέσσει φρεσὶ νοσικῶς:  
Φόβος κινέσκει τὸν πνέμεναι, ἄφρονά τ' αὐτῶς:  
Ἄλλ' ὅτε δὴ ῥ' ὅπα τέ μιν ἄλκον ἐκ σῆτος ἴεν,  
καὶ ἵππων ῥιπιδίων ἐοικότα χειμαρίων,  
οὐκ ἂν ἔπυτ' Οὐδῶπι γ' ἐρίσειν βεγτέα ἀλλῶ.

*When that discrete Vlysses up did stand,  
And swaid the golden scepter in his hand,  
Immoveable both it and he were found  
Fixing a basfull visage on the ground:  
Most like an Idiot rose he from his stoole,  
Thou mostst haue deem'd him angry or a foole:  
But whē he spoke, his plenteous words did flow  
Like to thick-falling flakes of winter snow.  
Ne any couth his wits so highly straine,*

*As*

*As wise Vlysses in his flowing vaine.*

Which also *Tryphiodorus* the *Ægyptian* poet that writ of the sacking of *Troy* sets downe elegantly to the same effect of *Vlysses*.

*Tryphiodorus the Ægyptian poet.* --- Ὀδυσσεὺς περίσχετο θυεῖς Ἀθήνη  
 Ἄνδρὸς ὀππρὶς καὶ μελίζκοι νύκτις φωνῇ  
 Πρῶτα μὲν ἰσῆκει χανέσθουσι ἀνδρὶ τοιαύταις,  
 Ὀμίματος ἀσπρὸς τοιοῦτο βολὴν ἐπὶ γαῖαν ἐρείσας·  
 Ἄσπερ δ' αἰετῶν ἐπ' αἶαν ὠδ' ἴνας ἀνοίξας  
 Δεινὸν ἀν' ἐβρόντοισι καὶ ἱερὸν ἄτε πυγῆς  
 Ἐξέχεν μέγα κύμα μελίσσας τοῖς νεοτῶσι.

*By him impetuous Minerva stood  
 And drēcht his throate with honynectar flood:  
 A mope-ei'd foole he rising, first was deem'd,  
 Because with Tellus to consult he seem'd:  
 A rattling murmur oft his voice affords,  
 opening the ore-flowing springhead of his words:  
 Like torrents of mellifluous snow afore th' Sun,  
 His sacred Hippocrene gins to runne.*

So *Æsop* the witty fabulist, as wee may read in his life, what deformity wanted hee externally? and what beauty had hee not internally? likewise *Galba* on whom *Tullie*,  
 (seeing

(seeing his illshap't lims and his excellent witt,) had this conceit: *ingenium Galba male habitat*: Galbaes wit lodges in a base Inne: and *Sappho* that learned poetresse had the same naturall default for her outward lineaments, yet had more rare gifts of minde, she thus spoke of herselfe:

*Ingenio forma damna rependo mea.*

*Th' ill favour, and deformity of face,  
With vertues inward beauty I doe grace.*

Againe, all is not gold that glistereth; every *Persian* nose argues not a valiant *Cyrus*: wee often see *plumbeam machavam in aurea vagina*, as the *Cynicke* said in *D. Laertius* concerning a young man, that was well proportioned and spoke ill, a leaden rapier in a golden sheath: wrinckled faces and rugged browes lurke vnder smooth paint: the faire-brancht *Cypres* tree fruitles & barren: a putrified nutmeg gilden over: *Dionmedes* his brazen armour shine like gold: *Aesopes* larua, (*O quale caput, ac cerebrum non habet*) a rare head but no braines: many gaudy outside and a baudy deformed inside; a wooden leg in a silken stocking: so a faire  
and

*In pario tumulo putridum cadaver: marmoreo uscarcer, impius fur, lul. Scall. Epidorpidum l. 40. Locke Hippolitus de Consilijs & consiliarius bue p. 101.*

and beautifull corpes, but a foule vgly mind. Wee see a beautifull *Paris*, of whom *Colythus* the *Thebane* sayes, when *Hellena* carryed him to her chamber.

κότεν δ' ἔχ' ἔχεν ὀπποῦν

Her eyes could never be gluttered with gazing on him: and yet his judgement was in the waine, in giuing the golden ball to fading beauty, which is but a pleasant poyson, onely a letter of commendation, as *Seneca* calls it, a dumbe praise, yea a very something of nothing. But howsoever it come to passe that in some particulars it holdeth thus, it is not true in generall: for as a Fox is knowne by his bush, a Lyon by his paw, an Asse by his eares, a Goate by his beard, so easily may a man be discerned, I meane the excellencie of his soule by the beauty of his body, the endowments of the former by the complements of the latter. When I doe gaze with a longing looke on the comelineffe of the feature without, I am more then halfe perswaded of the admirable decency within: as when I see the splendent raies of the Sunne, it bewrayes the Sun hath a compleat light within: the clearer and fairer the fountaine is to the eie the sweeter it will proue vnto the taste: the pu-  
rest

rest waters are distilled from the choyest flowers: foule vices are not the offspring of faire faces; a vulgar weede issues not from the silkwormes smooother threed: the Hyblæan Bee suckes no sweete hony out of the poisonous hemlocke: when wee see a body as framed, and wrought out of the purest virgins waxe, as tempered with the cunning hands of beauty and favour, enriched with the very prodigality of nature, which nature and beauty it selfe would be abashed and even blush to behold, shall wee say this golden mine, affords leaden mettall? *Raram facit misturam cum sapientiâ forma*, saith *Petrus Arbut*: and the other, *gratior est pulchro veniens è corpore virtus*: doe they speake as though it were a wonder, a rare thing to see witt, wisedome and vertue jumpe in one with beauty? let him speake that dayly sees not the contrary. I thinke (though not ever) wise men will judge ever according to the propotion of members, not laugh fondly as they did at the embassadours that were deckt and adorn'd with pretious pearles, foolishly adoring their pages for themselves, whom they deem'd to haue beene the embassadours for their plainenesse. Ther's none so blinde but *Apollos* spectacles

*Sir Thom.  
More in his  
2 of the  
Eutopia.*

cles will make him see, if a man be indowed with wisdom and haue *Tiresias* his bright lampe of vnderstanding, the true candle of *Epictetus* which is to be held at a farre greater prize, but he may easily see by them what a man is at the first glaunce, his inward vertues by his outward gifts. And *Socrates* no doubt could eath haue yeelded welnigh as sincere a judgement concerning him, of whom we whilome spake, by nely beholding of his beautifull lineaments, as by hearing of his speeches ornaments. But hee did it perchance to be a patterne of true knowledge to ignorance, who hath not a iudicious eye, and which is prone to censure too far by the outward resemblance: or else to instruct knowledge it selfe, in this, that alway to see is not to know.

Who cannot see also the deformitie of the soule by the blemishes of the body? though it be not a truth in every particular, as not in the former. Heare what the poet affirms in an epigram vpon a slowpac'd lurdaine.

*Tardus es ingenio vt pedib<sup>9</sup>, natura etenim dat  
Exterius specimen quod latet interius.*

*Thy loaden heeles no golden wit doth show,*

*For*

*For in-bred gifts by outward lims we know.*

Who could not haue cast *Thersites* his water with but once looking vpon the Vrinall as wee say; seeing in his body so great deformity, hee sure would haue averred that in his soule there was no great conformity: he had one note especially, which is a bad signe in physiognomy which *Homer* reckons as one of his mishapes.

Φοῦζεν τὴν κεφαλὴν--

*Acuminato erat capite*, his head was made like a broch steeple, iharpe & high crown'd, which among all physiognomers imports an ill affected minde. Who is ignorant, that men of greater size are seldome in the right cue, in the witty vaine; who knowes not that little eyes denotate a large cheverill conscience? a great head a little portion of witt? goggle eyes a starke, staring foole? great eares to be a kin to Midas, to be metamorphyz'd *Apuleies*? spacious breasted, long, list, a plaine brow without furrowes to be liberall? a beautifull face most commonly to note the best complexion? who knowes not that *μαλακότεροι σπιναι* &c. they that

that be soft-flesht are more wise, and more apt to conceiue? and *Albertus* sayes that these are the signes of a wit, as dull as a pig of lead, to wit, thicke nailes, harsh haire, and a grosse hard skinne: the last whereof, was verified in *Polidorus* a foole, of whom *Ælian* makes mention, who had such a hard thicke skin that it could not be pearced through with pricking. Who is not acquainted with this of the Philosopher that *παχὴν γαστήρ λεπτότατον ἔτιχταινόνον*, a fat belly hath a leane ingenie: because much meat affects the subtile spirits with grosse, and turbulent fumes which doe darken the vnderstanding: and this is set downe by a moderne English Poët of good note pithyly in two verses.

*Fat paunches make leane pates, & grosser bits  
Enrich the ribs but bankrupt quise the wits.*

Wherefore the *Ephori* among the *Lacedemonians* were wonte (not as *Artaxerxes* did lash the coates of his captaines when they had offended) to whip their fat fooles naked, that they might become leane, saying vnto them that they were neither fitt for action nor contemplation, vntill they were



were disburdened of their fogge.

## CAP. IV.

*That a diet is to be observed of every one.*

THE ancient aphorisme is: *Qui medicè vivit, miserè vivit*, hee that observes a strict diet is seldome at ease: which sinister exposition is not to be aproued: rather thus, hee that liues vnder the hand of the vnskilfull empiricke, is ever in feare and perill of death: for vnlesse the Physician wisely obserue the disease of the patient, now hee is affected, the time when, the climate where, the quantity how much, his age and strength, his complexion with every circumstance, hee may prescribe a potion of poyson for an antidetum or preservative. Therefore as *Dionysius* the tyrant would never haue his beard shaued, because hee feared the raifour might cut his throat, so vsing hote burning coales, wherewith hee often singed his haire: so were it good for every patient not to be too ventrous, but feare to fall into the hands of the ignorant and inexpert

*Martial. l.*  
*6. Epig.*  
 53.

inexpert phisician, I meane Empyricall, as also the methodist or dogmatist if they be chiefly noted to giue visuall probatums to trie conclusions, that will in a trice bee as *Esculapius* his drugges either *ad sanitatem* or *mortem* to health or death: (such as *Hermocrates* was in the poet, of whom *Andragoras* but dreaming in his sleepe, dyed ere morning, hee stood in such feare of him:) whereas in true phisicke there is a time with dyet for præparation, a time for operation, another for evacuation, and a time for restauration, these cannot on a sudden be all performed without great hazard of the patients life, and the agents credit. But as it is a point of wisdom not to approue of some, so it is a fondlings part to disallow all: chiefly so to stand in feare of all, as hee did in *Agrippa*, who never saw the Physician but hee purged: and it is meere folly at an exigent, either not to craue the helpe of the artist, or not to vse a physicall diet, if it be prescribed by wisdom; wee must not imagine that any man in an extremity if he liue *medicè*, that hee liues *miserè*. For Phisicke in time of neede and a golden diet, is the onely meanes vnder heauento prolong the dayes of man which otherwise would

would be abbreviated: I doe not speake against the divine limitation. What saith the schoole of diet.

*Pone gula metas, ut sit tibi longior atas,  
Esse cupis sanus? sit tibi parca manus.*

*Let meager appetite be reasons page,  
Let hunger act on diets golden stage:  
Let sparing bits goe downe with meriment,  
Long line thou then in the Eden of content.*

Thus the verses are to be vnderstood, though the covetous *Incuboes* of the world who liue like *Tantalus*, *inter undas siticulosi*, haue appropriated the sense to their owne vse, after a jesting manner, saying it should not be *gula* but *auro*, referring also *parca manus* to *avaritia*.

*Pone auro metas ut sit &c.*

*With iron lashes scourge thy gadding gold,  
The sight of it reviueth thee being old:  
And wilt thou live in health & merry cheare,  
Then live in wealth and giue not a dinneere.*

*The allusion  
unto Mar-  
tiall, where  
he sayes,  
cuius la-  
nas arca  
flagellat co-  
pes.*

So they will vnderstand *parca*, *manus*;

Da

but

but this by the way. Temperance and a diet should be vsed in all things, lest that wee leauing the golden meane, and with corrupted iudgements imbracing the leaden extremity (kissing with *Ixion* a shadow for the substance, a mere cloud for *Iuno*) swimming as it were with the eddy and current of our base humours, wee doe perish on the sea of voluptuousnesse, long before wee come to our wished port. But *Julian* the Apost., saies in his *Misop.* ὅταν συνεισέλθῃς ἀναδύων μένον, ἔργον ἔχει ἡσυχίας, τὸ πρὸς ἑστὶν καὶ ἰσχυρὸν. Wee all are such dullards that we onely heare of the name of temperance, but what value it is of, what happy effect it hath wee are altogether ignorant: at least we neuer vse it. We be like to the *Athenians* of whom *Anaximander* said that they had good lawes but vsed ill, wee nusse serpents in our owne bosome, our vile affections, following their swinge so long till they sting vs to death.

A diet consists properly in a temperate vse of meates and drinkes, secondarily of sleepe, Venus, vesture, mirth, and exercise. First wee must obserue a dyet in our feeding, to eate no more then will suffice nature, though at one time more then ano-  
ther

ther as the proverbe runnes: A little in the morning's inough, inough at dinner's but little, a little at night is too much: wee must not at any time or occasion cram our mawes with Persians delicates, and glut our selues like Epicures with delicious viandes, not eate like the *Agrigentines*, of whom *Plato* sayes, *Oi Agrigentinoi anodosiōn mēn ēs ēiciō* *Stomachos, diētrōn ēs ēiciō* *trōphōnos*. So *Alian* also testifies of them: *Agrigentini edificant quidem quasi semper victuri, convivantur quasi semper morituri*: they build as if they might ever liue, and banquet as if they were alwayes about to dye. Wee must call to minde *Epictetus* his saying *τὸ τὸ σῶμα &c.* we must vse such things as serue our bodies vnto the vse of our soules as meate, drinke, array and the like: not to satisfie our bestiall appetite. Herein is our default in this when wee make our *τρεῖς*, *τροχὸν*, that is, diet our surfeit, as we spoke of some before. For drinckes, wee must not like bowzers carouse bowle after bowle to *Bacchus* his dyety, like the *Grecians*, not vse smaller cuppes in the beginning of our banquet, more large & capacious bowles at the latter end: wee must not like *Lapithes* drinke our selues horne madde: wee must

not so highly account wine as *Brito* did, who made his stomach the caske or wine vessell, of whom *Vulteius* thus speaks.

*Jo. Vultei-*  
*us in his 1.*  
*hendecaf.*

*Brito tam pretiosa vina credit,*  
*Vt Ventrem faciat cadum amphoramque.*

*Cureul.*  
*alt. 1. scan.*  
*1.*

So the Comædie, *Quasi tu lagenam dicas, ubi vinum solet esse Chium.* *Palinurus* calls the old wife a flagon or stone bottle for wine. Wee will having so good an occasion to speake of so good a subject, incidently treat a little of Wine, of the vertues thereof, whether it be also good, and diet drinke for all complexions: suffer me a little *tam joco, quam serio.* *Οἶνος*, Wine, saith *Plato* in his *Cratylus*, it comes of *οἶνος* because, it fills the minde with variety of opinion and conceit, &c. *secundi calices quem, &c.* or it is deriued, *ἀπὸ τῆς οἰνήσεως* of helpe which *Homer* proues ---- *οἰνήσαι αἶμα πῖνδαι*, It will helpe if thou drinkest it. That *Cyprian* poet saith:

*Οἶνον τε Μενέλαε θεοὶ πάντων ἔργων*  
*Θνητοῖς ἀνδράσι σὺν ἀπολαύσει μαλεδίωδες.*

The Gods O *Menelam* haue giuen strong wines

wines vnto mortall men to dispell cloudy cares. Henry Stephane, in the imitation of that old verſe in the Poet thus ſpeakes.

*Nulla ſalus lymphis, vinum te poſcimus omnes.*

Henricum  
Stephanus  
in parodys  
ſuis.

*A figge for Thales watery element,  
Lyxus wine we crane, wits adju ment.*

And for wine, eſpecially for larger draughts, Clemens ſayes a yong man in the hote meridian of his age, ought to be abſtemious: and he wils ſuch a one to dine ſometimes with onely drie things and no moiſture, much leſſe diſtemperatly hote, that fo the ſuperfluous humidity of his ſtomach may be vacuated. Hee ſhewes alſo that it is better (if a man doe drinke) to take wine at ſupper then at dinner, yet a little modicum *ἢ μέγας τῶν ὑβρίων καὶ τῆρας, non ad contumelie crateras.* And for old men they may uſe it more lavishly, by reaſon of their diſcreete reaſon and age, wherewith as hee ſpeakes, with a double anchor caſt into the quiet haven, they can more eaſily abide the brunt of the tempeſt of deſires, which is raiſed by the floods of their ebriety.

Clemens.  
paradys. cap.  
2.

Of all complections, the meane of wine

is soveraigne for the Phlegmaticke, and helps the Melancholicke; for the other two hotter, it little rather serves for inflammation then conservation, in both the first, it helps concoction, infuse a lively heate into the benumbed faculties, cheares vp the dull and drowping spirits, puts to flight the sable night of foud fantasies, purges out the feculent lees of melancholy, refines and purifies the inward partes, opens the obstructions of the yeines, like *Medeus* drugges, makes one young againe. It will make of a puling *Heracitus*, a laughing *Democritus*; and it will make of *Democritus* an *Heracitus*.

22 On weeping *Heraclete*, thou e'r dost frowne,  
 22 Thou hast thy pattern's laughing *Democrite*:  
 22 But whiles thou laughst, the tears fall trickling  
 22 Thou'rt the beholden vnto *Heraclete*. (downe,  
 22 God *Bacchus* saies, teares he hath lent to thee,  
 22 Before to set out thy mirth and jollity.

Papaver. On & c. saith *Zenophon*, (in the place above mentioned,) Wine lul's a sleepe the mindes of men, and like *Mandragoras* mitigates sorrow and anguish, and calmes the roughest tempest of whatsoever more vehement imagination, sourgeth in any man;



man; making him voide of all perturbati-  
 on, as *Creta* is free from infecting poy-  
 son: It is like the *Lapis Alchymicus*, the  
 Philosophers stone, which can convert a  
 leaden passion, into any golden sweete con-  
 tent; which passion goeth chiefly hand in  
 hand with melancholy, they being com-  
 bine'd and linckt together, like the *Gemelli*  
 of *Hippocrates*, who never but by violence  
 were disjoyned the one from the other.  
 Wine is diversly tearmed of the Poets,  
 The wittes pure Hippocrene, the very  
 Heliconian streame, or Muses fount, wher-  
 in they bathe their beauteous limmes, as in  
 the trans-parent and limpid streames of Pa-  
 radise, or the *Galaxie* or milky way it selfe,  
 of them celestially swimmers: It is an ex-  
 tracted *Elixer*, a balsame, a quintessence,  
 the *Ros-solis* to recall the duller spirits that  
 are fallen as it were, into a swowne: In-  
 vention and smooth vtterance doe follow  
*Bacchus*, as the *Heliotropium* or *Caltha* is  
 wont to moue with the Sunne: for, if the  
 wit be manacled in the braine, as pent vp  
 in closter prison, or the tongue haue a  
 snayle-like delivery, her speech seeming  
 as affraid to encounter with the hearers  
 apprehension, vyine will make the one  
 as

as nimble-footed as *Heraclitus* was, who could runne vpon the toppes of eares of corne without bending their blades, and the other as swift as winged *Pegasus*, words flowing with so extemporary a streame, that they will even astond the hearer. Wine is another *Mercuries Caduceus*, to cause a sweete concent and harmony in the actions of the soule, if it chance there be a mutinie, to charme (being of the nature of the *Torpedo*) and cast all molestation and disunion into a dead sleepe; as the Fife is wont to physicke the vipers sting; or as *Orpheus* his hymne did once allay the Argonauticks storme: It is called of the Hebrewes, יד ימין, *Iasin*, sayes one quasi יד ימין, *Iad-nephesh*, the hand of the soule, or יד ימין, *Iamin*, the right hand of the minde, because it makes any conceit dextericall, one of the two things, for which a pregnant poet (as imagine of *Homer*, *Naso* or any other) especially is to be admired: as *Aristoph.* sayth, who brings in *Æschylus* asking of *Enripides*, why a Poet ought to be had in so high esteeme, who answered, ----- Διότι οὗτος ὁ ποιητής [ὁ ποιητής] καὶ νουθετεῖ, That is, for his dexterity of wit, and his taxing and displing the world, with his al-daring Satyricall pen: it makes

*Cornel.*  
*Agrip.*

*Aristoph.*  
*Rana Ab.*  
4. Sc. 2.

makes him right eloquent, and speake with  
a liuely grace,

*O quantum debes dulci facundia Baccho?  
Ipse vel epoto Nectare Nestor ero.*

*Fredericus  
Melle-ma-  
nus.*

*How much doth wit to Dithyrambus owe, „  
Since after wine the ebbing' st wit doth flow? „*

It makes a Poet haue a high straine of  
invention in his workes, farre beyond the  
vulgar vaine of *Aqua potores* water-drin-  
kers: This invested *Homer* with a --- *lan-*  
*dibus arguitur*, &c. The Muses are commen-  
ded for a --- *vina oluerunt*, &c. *Cato* had  
his --- *Sape mero incaluit virtus*: This made  
the Castalianist or poet of yore, to be e-  
steemed and tearmed -- the *A per se A*, of all  
Artistes, the *summa totalis* of wit: the se-  
cond dish, the marmalade and sucket of  
the Muses: the Gods *Nepenthe* of a soule  
halfe dead with melancholie: the seaven  
mouth'd *Nilus*, or seaven flowing *Enripus*,  
of facultie: the load-stone of liuely conceits:  
the paragon darling, and one eye  
of *Minerva*, as *Lipsius* tearmes him: yet  
moderation is presupposed, for there is no  
thing, whose eminence may not haue an

*Horat. ep.  
lib. 1.*

*Car. 5. lib.  
ed. 21.*

*Of a poets  
praise looke*

*A Ennas  
Sylvius,*

ing

inconvenience, as the Linx hath a quicke eye, but a dull memory, so the *Polypus* is *suavis ad gustum*, but *difficilis ad sumum*; & much more in thinges is their inconvenience, whose eminence is made inconvenience: so much wine ravisheth the taste, but bewitches and stupefies all th' other senses, and the soule it selfe. Take it sparingly, and it rapt one vp into an Elysium of diviner contemplation, not intrhalling the mind (as excesse is wont) but endenizing it into a happy freedome, and ample liberty.

An Apostroph.to the Poet translated.

**Q**uench thy thirst in th' Heliconian spring  
 Unloose the fetters of thy prisoned braine:  
 To let invention caper once aloft.  
 In a leuel toes imitation,  
 With Ariosto's nimble genius,  
 Beyond a vulgar expectation;  
 Then mount to th' highest region of conceite,  
 And there appeare to th' gazing multitude,  
 A fierie meteor, or a blazing starre,  
 Which hap may cause a penury of wit,  
 To those that happily do gaze on it.

Nothing elaborates our concoction  
 more

more then sleepe, exercise and wine say the Philosophers: but the wine must be *generosum*, not *vappa*, it must not haue lost his head. Three things note the goodnes of Wine.

{ Color, }  
{ Odor, }  
{ Sapor, }

*Si hac tria habeat tum [Cos] dicitur, ex prioribus literis harum precedentium vocum;* then is it pure, and the whetstone of a mans wit, when it hath a fresh colour, a sweet smelling odour, and a good relishing taste. That there is a great helpe in it against melancholy it may appeare by Zeno the crabtree, fac'd Stoicke, who was *γεσδὸν ἀνδρῆς*, moued with no affectiō almost, but as soon as hee had tasted a cuppe of Canarye, hee became of a powting Stoicke, a mery Greeke, *merum mærorem admit: Bacchus* is a wise Collegian, who admits meriment, and expels dremiment: sorrow carries too pale a visage, to consort with his claret deity: but howsoeuer I haue spoken largely of the praise of it, and somewhat more merily then perhaps gravity requireth, I wish all, as in all drinkes, so in wine especially, to obserue a diet, for the age, the complexion, time of the yeare, quantitie, and every circumstance.

There

There is also a dyet in sleepe, wee must not reake our selues vpon our beddes of downe, and snort so long:

*persus.*

*Indomitum quod despumare falernum,  
Sufficit, & quintâ dum linea tangitur umbrâ,*  
as would suffice vs to sleepe out our surfet,  
till high noone. Wee must not imitate  
*Cornelius Agrippaes* dormouse, of whom  
hee reports, that she could not be awoke,  
till being boyled in a leade, the heate caus-  
ed her to wake out of her sleepe, having  
slept a whole winter. Wee must not sleepe  
with *Salomons* foole, who will never haue  
enough, till hee come to his long sleepe:  
rather must wee take the Dolphin to be our  
patterne, who doth in sleeping alwayes  
moue from the vpper brim of the waters,  
to the bottome: like the Lion, which al-  
way moues his taile in sleeping. *Aristotle*,  
as *Marsus* affirmes, as others, both *Alexan-*  
*der* the great and also *Iulian* the *Apostata*,  
were wont to sleepe with a brazen ball in  
their fists, their armes stretcht out of bed,  
vnder which there was plac'd a brazen ves-  
sell, to the end that when through drowfi-  
nes they begin to fall asleepe, the ball of brasle  
falling out of their hands on the same met,  
tall

*De glire.*

*Tota mihi*

*dormitur*

*hyemi &*

*pinguior*

*allo.*

*Tempore*

*sum quo*

*me nil nisi*

*somnus in-*

*dit.*

tall the noyse might keepe them from sleep  
immoderately taken, which men of renown  
and fame doe so greatly detest, as being an  
vttar enemy to all good exploits and to the  
soule it selfe. The Poet *Iul. Scalliger* thus  
speakes of sleepe, in the dispraise of it.

*Promptas hebetat somniculosa vita mentes* *Iul. Scall.*  
*Vivum sepelivit namq; hominē hac mortis ima-* *lib. primo*  
*(go. Epidorpi-*  
*dum.*

Sleepe duls the sharpest conceit, this is  
mage of death buries a man quicke. How  
we ought to demeane our selues for sleepe,  
what beds are most fit to repose our lims  
vpon, what quantity of repast wee must  
receiue, as also the inconvenience that re-  
dounds vnto our bodies by immoderate  
sleepe; excellent is that Chapter of *Cle-*  
*mens* in the 2 of his *Pedagog*: First, hee *Clemens. 2.*  
adviseeth vs to shunne *ἐὺνὰς ὑπνὸς μαλακότητι* *pedag. cap. 9.*  
beds softer then sleepe it selfe, affirming,  
that it is dangerous and hurtfull to lie on  
beds of downe, our bodies for the softnesse  
thereof *καθὰπερ εἰς τὸ ἀχανὲς καταπίπτοντες*,  
as falling and sinking downe into them, as  
into a vaste, gaping and hollow pit; these  
beds are so farre from helping concoction,  
that they enflame the natue heate, and  
putrifie

putrifie the nourishment. Againe for sleepe it must not bee a resolution of the body but a remission, and as hee saith——ἐπερχε-  
 κός ἀποσκευάζειν we must so sleepe that wee may easily be awaked, which may easily be effected if wee doe not overballife our stomachs with superfluity, and too delicious viands.

The manner also of sleepe must be duely regarded, to sleepe rather open mouth'd thē shut, which is a great help against inter-nall obstructions, which more enswete-neth the breath; recreateth the spirits, com-forteth the braine, and more cooleth the vehement heat of the heart. Sleeping on our backe, is very dangerous and vnhol-some as all Physitians affirme, because it begetteth a superabundance of bad hu-mers, generates the stone, is the cause of a Lethargy in the backe-part of the head, procureth the running of the reines espe-cially if a man lye hot, as vpon feathers, which greatly impaires mans strength, and affect him with a vicious kinde of soaking heate; it is also the meanes to bring the Ephialtes, which the vulgar sort tearme the night-mare or the riding of the witch; which is nothing else but a disease proce-

ding

*Of the E-  
 phialtes or  
 the night-  
 mare.*



ding of grosse Phlegme in the orifice of the stomach, by long surfet, which sends vp cold vapours to the hinder cels of the moystned braine, and there by his grosse nesse hinders the passage of the spirits descending, which also causes him that is affected to imagine hee sees something oppresse him and lie heavily vpon him, when indeed the fault is in his braine in the hinder part only, for if it were and had possession of the middle part, the fancie should be hindered from imagining: which also seemes to be tainted with darke some fumes, because it formes and faignes to it selfe diuers visions of things which haue no existence in verity, yet it is not altogether obscured: and it may be proued specially to lodge in that part, I meane in the head because of the want of motion in that part chiefly. This disease never takes any, but while they lie vpon their backes. There is another diet for *Venus*: wee must not spend our selues vpon common curtizans: wee must not be like Sparrowes, which as the Philosopher sayes, goe to it eight times in an hower, nor like Pigeons, which twaine are fained of the Poets to drawe the chariot of *Cythera*, for their salacitie:

E

but

but rather like the stockdove who is called *palumbus quoniam parcat lumbis*, as contrariwise *columba quippe colat lumbos*, because she is a venerous bird, it were good to tread in *Caracades* his steps for chastity, & follow *Xenocrates* example, who, as *Frid. Millemannus*

*Valer.*

*Max.*

*and*

*Frid.*

*Mille-*

*mannus.*

reports was caused to lie with a curtezan all night, for the triall of his chastity, whom the curtezan affirmed in the morning, *non ut hominem sed ut stipitem propè dormisse*, not to have laide by her as a man but as a stocke.

For our exercise wherein a diet also is to be respected, it must neither be too vehement nor too remisse. *ad ruborē non ad sudorem*, to heat not sweat: There be two other, the one of nutriment, the other of attire, which are in physick to be had in account, which for brevity I passe over, *mallem enim* as he saith *in minimo peccare, quam non peccare in maximo*. But note here, that the first diet is not only in avoiding superfluity of meates and surfet of drinks, but also in eschewing such as are most obnoxious, and least agreeable with our happy tēperate state: as for a cholericke man to abstaine from all salte, scorched drye meates, from mustard and such like things as will aggravate his malignanc

lignāt humour, all hot drinks & enflaming wines : for a sanguine to refraine from all wines, because they engender superfluous blood, which without evacuation, will breed either the frenzie, the hemoroids, *sputum sanguinis*, dulnes of the braine, or any such disease : for Phlegmaticke men to avoide all thinne rheumaticke liquors, cold meat and slimy, as fish and the like which may beget crudities in the ventricle the Lethargie, dropsies, Cathars, rhumes, and such like: for a melancholicke man in like maner, to abandon from himselfe all dry and heavy meates, which may bring an accrument vnto his sad humour, so a man may in time change and alter his bad complexion into a better. Wee will therefore conclude that it is excellent for every complexion to obserue a diet, that thereby the soule, this heavenly created forme, seing it hath a sympathie with the body, may execute her functions freely, being not molested by this terrestriall masse, which otherwise will bee a burthen ready to surpresse the soule.

## Cap. 5.

*How man derogates from his excellency  
by surfeit, and of his untimely death.*

AS natures workemanship is not little  
in the greatest, so it may be great in the  
least things : there is not the abiectest nor  
smallest creature vnder the firmament, but  
would astonish and amaze the beholder, if  
hee duly consider in it the diuine finger of  
the vniuersall nature : admirable are the  
works of art even in lesser things: ἐν γὰρ  
ἐν ὀλίγῳ πολλὰ δευχθῆναι, *little workes shewe  
forth great Artificers.* The image of *Alexan-  
der* mounted vpon his courser, was so won-  
derfully portrayed out, that being no dig-  
ger the might wel be covered with the naile  
of a finger, hee seemed both to iercke  
the steede and to strike a terrour and an a-  
mazemēt into the beholder. The whole *Ili-  
ades* of *Homer* were comprized into a com-  
pendious nutshell, as the Orator mentions,  
and *Martiall* in the second of his distichs.  
The *Rhodes* did carue out a ship, in every  
point absolute, and yet so little that the  
winges of a flie might easily hide the whole  
ship,

*Mart.  
Ilias et  
Priami  
regnis  
insimul  
Vlisses.  
Multiplex  
pariter  
condita  
pelle ia-  
sens.*

ship. *Phydias* merited great praise for his Scarabee, his Grasshoper, his Bee, of which, saith *Julian*, every one, though it were framed of brasse by nature, yet his art did adde a life and soule vnto it. None of all these workes, though admirable in the eye of cunning it selfe, may enter into the lists of compare with the least liuing thing, much lesse with that heavenly worke of works, natures surquedry and pride, that little world, the true pattern of the diuine image man, who if hee could hold himselfe in that perfection of soule and temprature of body, in which he was framed and should by right preferue himselfe, excels all creatures of the inferiour orbs, from the highest vnto the lowest, yet by distempering his soule, and misdietting his body inordinately by surfet & luxury, he far comes behind many of the greatest, which are more abstinent, and some of the lesse creatures, that are lesse continent. Who doth more excell in wisdom then he; who's more beautified with the ornaments of nature? more adorn'd with the adiuments of art? indowed with a greater summe of wit? who can better presage of things to come by naturall causes? who hath a more filed iudge-

*Julian in  
an epistle  
to George  
us the bi-  
shop of A-  
lexan-  
dria.*

ment? a soule more actiue, so furnishe with all the gifts of contemplation? who hath a deeper insight of knowledge both for the creator and creature? who hath a body more sound and perfect? who can vse so speciall meanes to prolong his daies in this our earthly Paradile? and yet wee see that for all this excellencie, and supereminence, through a distemperate life, want of good aduice and circumspection by imbracing such things as proue his bane (yea sometimes in a bravery) hee abridges his owne dayes, pulling downe vntimely death vpon his owne head: hee never bends his studie and endeavour to keepe his body in the same modell and temper that it should be in. Mans life saith *Aristotle*, is vpheld by two staves: the one is *ζηλον* nature heate, the other is, *υγρον* radical moisture: now if a man doe not with all care seeke to obserue an equall portion and mixture of them both, so to manage them that the one overcome not the other: the body is like an instrument of musicke, that, when it hath a discordancie in the strings, is wont to jarre, and yeelds no melodious & sweete harmony, to goe vnto the Philosophers owne simile: our heate is like the flame of

*Aristotle in  
his booke  
de longitu-  
dine &  
breuitate  
vite.*

a burning lampe; the moisture like the foison or oyle of the lampe, wherewith it continues burning. As in the lampe, if there bee not a symmetrie and a iust measure of the one with the other, they will in a short time, the one of them destroy the other. For if the heat be too vehement, & the oyle too little, the latter is speedily exhausted, and if the oyle be too abundant, & the heat too remisse, the fire is quickly suffocated: Even so it fares with these two in the body of man, man must striue against his appetite with reason, to shunne such things as doe not stand with reason, whatsoever will not keepe these in their equality of dominion must be avoided, vnlesse we will basely subject our selues to fond desire, which is (as wee say) ever with child. To what end is reason placed in the head as in her towre, but that shee may rule over the affections, which are situated farre vnder her: like *Aeolus*, whom *Virgil* faineth to sit in a high turret, holding the scepter, and appeasing the turbulent windes, which are subject vnto him: thus *Maro* describes him.

---.celſa sedet *Aeolus* arce,

*Sceptra tenens, mollitq; animos, et tēperat iras.*

Wee must especially bridle our vntamed appetite in all luxury and surfeit, which will suddenly extinguish our naturall flame and sucke vp the natiue oyle of our liuely lampe ere we be aware, & die long before the complet age of man, as many most excellent men wee reade of haue brought a violent death vpon themselues long before the lease of their life was expired, though not by that meanes: for death is of two sorts, either naturall, or violent. Violent as when by surfet, by misdiet, by sword, by any sudden accident a man either dies by his owne hand or by the hand of another, this is that death whereof *Homer* speakes.

Εἷλε ὃ πορφύρεος θάνατος καὶ καὶ ἐκείνην.

*Cepis illum purpurea mors & violenta parca.*

He dyed suddenly by one forcible stroke: so purple death is to be vnderstoode, of *Purpurea* or *Murex*, the purple fish, who yeelds her purple-dying humor, being but once stricke, as they that be learned know, for this accidentary death instance might be given of many.

*Anacre-*



*Anacreon* died, being choak't with a kernell of a rayfinne: *Empedocles* threw himselfe into *Aetnaes* flakes to æternise his memorie: *Euripides* was deuoured by *Thracian* currees: *Æschilus* was kild with a Tortisse shell, or as some write with a deske that fell vpon his head whiles hee was writing: *Anaximander* was famisht to death by the *Athenians*: *Heracitus* died of a dropsie being wrapt in oxen dung before the Sunne: *Diogenes* died by eating raw *Polipus*: *Lucretia* sheathed her knife in her owne bowels, to renowe her chastity: *Regulus* that worthy Romane mirrour, rather then he would ransome his owne life by the death of many, suffered himselfe to be rould to death in a hogshed full of sharpe nayles: *Menander* drownd in the *Pyræan* haven, as *Ovid* in his *Ibis* witnesseth: *Socrates* was poysoned with chill cicuta: *Homer* steru'd himselfe for anger that he could not expound the riddle which the fishers did propound vnto him, when he demanded what they had got they answered,

Ὅσ' ἔλομεν λιπόμεθα, ὅτ' ἔχ' ἔλοιμι περισσεύμεθα.

*Plutarch*

*What we haue taken we haue left behinde,  
What*

*What's not taken, about vs thou maist finde.*

*Enpolis* the poet was drown'd &c. For a naturall death, every man knowes: it is whē by the course of nature a man is com'd to the full periode of his age, so that with almost a miracle, a man can possibly liue no longer: as all those *decrepits*, whom *Plautus* calls *filicernij*, *capularij*, *senes Acheruntici*, all old men that dying are likned to apples that being mellow fall of their owne accord from the trees. Such a one as *Numa Pompilius* was, the predeceffour of *Tullus Hostilius* in the kingdome, whom *Dionysius Halicarnassens* highly praised for his vertues, at length comming to speake of his death saies: but first, he liued long with perfect sense, never vnfortunate, and hee ended his dayes with an easie death, being withered away with age: which end happens more late vnto the sanguine, then to any other complexion: and the soonest comes vpon a melancholicke constitution. Few die naturally, but wise men who know their tempers well, many die violently by themselves like fooles who haue no insight into themselves: especially by this great fault of surfeite, partly by the ignorance

*Dionysius  
Halicarnassens l.  
2. Antiq.  
Roman.  
So Abraham  
expiravit  
in canitie  
bona senio  
satur. Ge-  
nes. 25. 8.*

rance of their owne state of complexion, and partly the eyes of their reason being blindfold by their lascivious wantonnesse, and luxurie, amid their greatest jollity.

For variety of meats, and dainty dishes are the nourishes of great surfeite and many daungerous diseases: to the which, that speech of *Lucian* is sutable: where he saith that Goutes, Tisickes, Exulcerations of the Lungs, Dropsies, and such like which in rich men vsually are resident, are Πολυ-  
 τιλῶν δειπνῶν ἀπέχοντα the offspring of sumptuous banquets: so also did *Antiphanes* the physitian, say as we read in *Clemens*.

*Lucian in  
his Somnium  
or Gallus  
Clemens.  
p. 2.  
cap. 1.*

Surfeite is an over-cloying of the stomach vwith meates and drinckes properly, which hinder the second concoction, and there fester and putrifie, corrupting the spirits, infecting the blood and other internall parts, to the great weakening and enfeebling of the body, and often to the separation of the soule: improperly of anger, *Venus* and the like: all which in a parode, imitating *Virgil* wee may set downe, but chiefly touching surfeite.

— à sedibus imis.

*Vnà ardor, luxusque flumit, & crebra procellis*

*Dura*

*Dura Venus, mæstos generat in corpore luctus;  
Corporis insequitur tabes funesta, vaporum  
Nubes obtenebrans subito sensuque animumq̃,  
Fumantis crapula cerebro nox incubat atra:  
\* Intonuere exta, & crebris angoribus algent,  
Infausta que gulofo intentant illa mortem.*

*Inton. allu-  
sum est ad  
verba Ari-*

*stophan.*

*αι αληθε*

*ησαν*

*αυτων [α-*

*ριση] ην-*

*καταρτυ-*

*ον.*

*καταρτυ-*

*ον.*

*Clemen.*

*pradago. 2.*

*Cap. 2.*

*Isocrat. to*

*Demoni-*

*cus.*

Of all sinnes this gluttony and gourman-  
dizing putrieth and rotteth the body, and  
greatly disableth the soule: it is tearmed  
*crapula* of *νιγξ* and *πάλλο* of shaking the  
head, because it begets a resolution of the  
finnewes by cold, bringing a palsey. Or  
for this, when nature is overcharged & the  
stomach too full (as he saith in his *Theatre  
du monde*) all the brains are troubled in such  
sort that they canot execute their functions  
as they ought. For as *Isocrates* writs, the  
minde of man being corrupted with ex-  
cesse and surfeit of wine, hee is like vnto a  
chariot running without a coachman. This  
fault of luxury was in *Sardanapalus* whose  
belly was his God, and God hisemie: in  
*Vstellus* who had served vnto him at one  
feast 2000 fishes and 7000 birdes: in *He-  
liogabalus* that centre of all dainties, who  
at one supper was served with 600 ostriches:  
in *Maximianus* who did eat every day

40 pound of flesh, and drinke 5 gallons of wine. Concerning ravenous eaters, learned *Athenaus* is abundant and copious: this no doubt was in the priests of *Babylon*, who worshipped God *Bell* onely for God belly. Great was the abstinence of *Aurelianus* the Emperor, who when he was sicke of any malady (as *Fl. Vopiscus* records) never called for any physitian, but alwayes cured and recovered himselfe by a sparing thinne diet: such temperance is to bee vsed of all them that haue judgment to expell and put to flight all dyscrasies and diseases whatsoeuer, least by not preventing that in time which will ensue, we be so far spent that it is too late to seeke for helpe.

Cancer v.  
of Troilus.

*But all too late comes the electuary  
Whē men the corse vnto the graue doo carry.*

*Ecquid opus Cratere magnos promittere mō-  
tes, if thou would'st giue whole mountaines  
for the physitians help, al's too late sithence  
thou art past cure. Let judgement and dis-  
cretion therefore stay thy fond affections  
and lusts, let them be like the little fish E-  
chineis or Remora, vvhich will cause the  
mightiest *Atalāsado* or highest ship to stand  
still*

Echin  
look Oppia.  
Plin. Fra-  
castor: E-  
lian: &c.  
3: hath his  
name,  
αὐτὸ τοῦ  
ἱεροῦ  
θαῦς

still vpon the surging waves: so thou must stay the great shippe of thy desire, in the Ocean of worldly pleasures, lest it going on, thou make shipwracke of thy life and good name.

Whosoever prophesieth thus, foretelleth truth, yet he is accounted vaine and too sharp vnto the *Epicures* of our age, as whosoever in any prophesie. So *Euripides*, or rather *Tiresias* in *Euripid.* his *Phanissa* saith,

Ὅς ἐστὶν ἀμύμονος χρεῖται τέχνη  
Μάταια: ἦν γὰρ ἐχθρὰ σπλάννας τύχη  
Παρὰς καθέσθαι οἷς ἀν' ἰωνοσχοπῆ.

The poet *Persius* is this prophet, that foretels of death and a suddaine end to them that are given to luxury and surfeit.

*Turgidus his epulis atque albo ventre lavatur,  
Gutturæ sulphureas leni exhalante mephites:  
Sed tremor inter vina subit, calidumq; trietale  
Excussit è manibus, dentes crepuere reiecti,  
Vincta cadunt laxis tunc pulmentaria labris:  
Hinc tuba, candelæ, tandemque beatulus alto  
Compositus lecto, crassifq; litatus amomis, &c.*

Wish

*With swifets tympany he giuning swell  
 All wan est lavers in Saint Buxtons well:  
 He breathing belketh out such sulphure aires,  
 As Sun exhales from those Egyptian mares.  
 Deth's shuddring fit while quaffing he doth stand  
 With chilnes smites the bowle out of his hand:  
 Grinning with all discovered teeth he dies,  
 And vomits up his oyl crudities.  
 Hence i'st the solemne dolefull cornet calls,  
 And dimmer tapers burne at funeralls:  
 At length his vehement malady being calmed,  
 In's hollow tombe with spice he lies enbalmed.*

But *Cassandra* may prophesie of the  
 sacking of the citty, and bid the *Troianes* be  
 warned of the woddé horse, as *Tryphiodorus*  
 speakes *πῆχεται ὀβριμὸς ἱππός*, and some will  
 step out as *Priame* did, too fond in that, yea  
 not a few, and will cry with him *frustra no-*  
*bis vaticinarius*, tut, thou art a false prophet.

*Οὕτω σὲ κέκμηκε νόσος λυσσῶ δ' εἰ νόσος.*

Wiltst never bee tired, or cured of this  
 phreneticall disease; but was not (thou *Epi-*  
*cure*) the *Cyclops* his eye put out, as *Telemus*  
*Eurimid*: prophesied vnto him, yet the *Cys-*  
*lops*, as the poet witnesseth, laught him to  
 scorne

scorne.

*Risit, & Ovarum solidissime, falleris, inquit,*

“ He laugh’t in’s sleene and said to Telemus,  
 “ Fondling thou erre’st, thus in telling vs,

Thou that art wise, *Telemus* speakes to thee that being fore-warn’d thou maist bee fore-arm’d : by physicking thy selfe thou mayst liue with the fewest, and out-liue the most. Be not addicted to this foule vice of *Gastrimargisme* and belly chear, like *Smyndyrides* who when he rid a suiter to *Clysthenes* his daughter carried with him a thousand cookes, as many fowlers, and so many fishers, saith *Eliau*, although *Athenaus* say hee carried with him but a hundred of all. This *Smyndyrides* was so given to meate, wine and sleepe, that hee bragd hee had not seene the Sunne either rising or setting in twenty yeares, (as the same author reports) when it is to bee marvelled how hee in that distemper could liue out twenty. We must not like the Parasite, make our stomaches, *cameterium ciborū*, lest we make our bodies *sepulchra animarum*. *Dum os delectatur condimenti, anima necatur comedentis*. Gregory out  
 of

*Athenaus  
 vi Despo-  
 sophist.*



of Ludolphus.

Too much doth blunt the edge of the sharpest wit, dazell, yea, cleare extinguish the bright and cleare beames of the vnderstanding, as *Theopompus* in the fift of his *Phil.* reports, yea it doth so fetter and captivate the soule in the darke some prison of discontentednesse, that it never can enjoy any pure aire to refresh it selfe, till it by constraint be inforced to breake out of this ruinous jayle, the distempered and ill affected body: which will in a moment come to passe, if a man be inclined to luxury, the suddaine shortner of the dayes. I would wish that every one that hath wisdom could vse abstinence as well as they know it: but it is to be feared that they that never haue attained to that pitch of wisdom, vse abstinence more, though they know it lesse.

*Athenaw<sup>s</sup>  
in the 4 of  
his Des-  
mosophist.*

F

Cap. VI.

**V**VEE must know that all naturall bodies haue their composition of the mixture of the elements, fire, ayre, water, earth: now they are either equally poisd according to their weight, in their combination, as iust so much of one element, as there is of another, throughout the quaternio or whole number: as imagine a duplū, quadruplū or decuplū of earth, so much iust of fire, as much of ayre, and the like quantity of water and no more, the they bee truly ballanced one againe another in our vnderstanding: when there are as many degrees of heat as of cold, of drynesse, as of moisture, or they bee distemperate or vnequall, yet measured by worthinesse, where one hath dominion over another: as in beasts that liue vpon the center, earth and water do domineere: in fowles commonly aire and fire are predominant. Or thus, where the true qualities are inherent and rightly given vnto their proper subject

subjects: as in the heart well tempered  
 heat consists: moisture rules in the braine  
 hauing his true temper: cold in the fatte:  
 drines in the bones. The first is termed  
*Euxesia* or *Temperamentum ad pondus*, which  
 is found in none, though they haue neuer  
 so excellent and surpassing a temperature;  
 onely imaginary: yett some sort held to  
 be extant by *Fernelius*. The other is called  
*Temperamentum ad iustitiam*, which distrib-  
 utes every thing it owne according to the  
 equity of parts. Of the predominion of a-  
 ny element, or rather the qualities of the  
 element, the complexion hath his peculi-  
 ar denomination: as if the element of fire  
 be chieftaine, the body is said to be chole-  
 ricke: if ayre beare rule, to be sanguine: if  
 water be in his vigour, the body is said to  
 be phlegmaticke: if earth haue his domiti-  
 on, to be melancholicke. For choler is  
 hot and dry; blood hote and moist; water  
 cold and moist: earth cold and dry. These  
 foure complexions, are compared to the 4.  
 elements: secondly to the foure planets *Mars*,  
*Iupiter*, *Saturne*, *Luna*: the to the four winds:  
 then to the foure seasons of the yeare: fiftly  
 vnto the twelue Zodiacall signes, in them  
 foure triplicities: lastly to the foure ages

of man: all which are here deciphered and limmed out in their proper orbes.

But to square my words according to the vulgar eye, there be nine temperatures are blazond out among the phisicians: 4. simple according to the foure first qualities heat, drines, moisture, coldnes; the other 4. be compound, as hot and drie, hot & moist, cold and moist &c. the contrarieties bee in no body according to their emioencie and valour, but onely comparatiuely: as hot and cold is agreeable to no nature, according to their predominancies, drie & moist competent to none, not in the height of their degrees: for as in political affairs, one kings dome or seat cannot brooke 2. Monarchs or compeers, as *Lucan* saith *Omnisque potest. as Impatiens consortis erit &c.*

No Potentate admits an equal: yea through civil garboils & mutinies, their eager contention ruins and often dissolues the newes of the common weale. So happens it in the naturall body, where the qualities are equaliz'd in strength, there must needs be action and reaction, a bustling and struggling together so longtill there be a conquest of the one, which no doubt will soon dissever the partes and rend a sunder the whole

whole compound: yet these twaine may, (I meane drines and moisture, or cold and hot) bee competent to the same subiect by comparing them with others in other subiects, as man is both hot and cold, hot in regard of such bodies as are of a colde constitution, as in regard of the semall sex which abounds with moisture: hotte in compare with an Asse, which is reported among the Philosophers to be of an exceeding colde constitution, which may evidently appeare by his slow pace, by shoes made of his skin, by that chill water of th' *Arcadian Monacris* which for the extreame coldnes cannot be contained in any vessell, saue the hoofe of an Asse. Man is hot, in comparing him with the *Salamander*, the *Torpedo*, and the *Piranta*. Cold in respect of the *Lion*, the *Struthioscamell* or *Ostridge*, which will co-coct iron, or Leather, the *Sparrow Cock*, *Pigeon*, and *Dog*: and these are rather to be termed distemperaments.

The ninth and the last is called *temperamentum ad pondus*, of which wee spake erst, not in any but onely in conceit. But how every temperature is good or bad, & how their mixtures implye an excellent and healthfull or a diseased estate: as if in mans

body the chiefe valour of fire concurre with the tenuity of water; or the grossest substance of water with the purest tenuity of fire be conjoyned: or the strength and quintessence of fire, with the thickest part of humour ruling in one: or the purest and rarest parts of fire, with the thinnest and clearest substance of water: what temperature all these import, looke *Hippoc.* in his booke *de victus ratione. lib. 1. sect 4.* A temper also as it is usually taken, may be referred to the equall proportion of radical beate, to imbred moisture, when they are like powerful, to the excellencie and purity of the blood, to the subtiltie of the spirits, to a supple, soft and tender skinne. to mollified and smooth haire, to the amiable and beautifull feature, to affability and gracious delivery of speech, to a buxome, pliable and refined wit, to a wise moderation of anger, to the vassalizing of the rebellious affections: all which when wee see to jumpe together in one, or the most of them, wee say that man, or that body hath a most happy temper, a rare composition, a sweete complexion.

## CAP. VII.

*Of diversities of wit: and most according  
to tempers.*

**P***Linie* makes mention of king *Pyrhus*, that hee had a little pretious pearle of diverse resplendent colours, commonly tearmed the *Achates* of our skilfull *Lapidaries*. wherein were admirably coadunated the nine *Helliconian* Ladies, and *Apollo* holding his gilden harpe. Our soule that princely *Pyrhus* or *πυρρος πάριον*, that *ignis vigor*, the quintessence or vertue of heavens fire, as the poets calls it, hath this rare gemme as an *Achates* dayly to consort with it: wherein is not only a bowre for the Muses to disport themselves in, but also a harbour for wise *Apollo* to lodge in, to wit our acute, pleasant and active wit, which can apparrell it selfe with more variable colours, and sute it selfe with more resemblances then either the *Camelion* or *Polipus*: and like an industrious Bee, taking her flight into the fragrant fields of *Minerva*, can gather such hony suckle from the sweetest

So Rucius  
reports lib.  
2. xvi. fo  
Petrarch  
and Cardane.

flowers, as may feast with delicious dainties the hungry eares of the attentiuē auditors, if they deigne but to let their eares (as once divine *Platoes* mouth was) bee the hives or celles wherein to store vp their honny combes: if they will suffer them to be as vessels ready to receiue and intertaine the *Nectar*-flowing words of wit. It is called among the Grecians *Euevia*, & he that's possessed of it, is tearmed *ivovis*, excelling in actiue nature, acute, hauing a quicke insight into a thing, a liuely cōceit of a thing: that can invent with ease such witty policies, quirks and stratagems, as hee that is not of so sharpe a wit, would evē admire, never can compassie. It hath his seat in *intellectu agente*, in the actiue vnderstanding, which doth offer the *species* and *ideas* of objects to the passiue, there to bee discerned & iudged of according to their reall essece. As diuers and the most are indowed with wits; so most wits are diuers in nature. There is a *Simian* or apish wit, an *Arcadian* wit, a *Rosciā* wit: a *Scurril* wit: an *Enigmatical* wit, an *Obscene* wit, an *Autolican* or embezel'd wit: a *Chance*, *medley* wit, and lastly there is a smirke, quick & *dextericall* wit. They that haue the first, do onely imitate, & do apishly

None kinde of  
wits I see  
all at this  
day.



ly counterfeit and resemble a poet, or an oratour, or any man of excellencie in any thing, yet can they never climbe vp to the top of poetry whither his wit aspired whō they do imitate, and as it was once said, that it is impossible to get to the top of *Pythagoras* his letter, without *Crasus* golden ladder, intimating that, -- *Hand facile emergunt*

*quorum virtutibus abstat, res angusta domi:*

*No Eagle proues hee but a silly Wren,*

*That soares without an Angels golden pen.*

That learning cannot climbe without golden steps: so they can never attaine to his high straine with their base leaden inventions, but are constrained either foolishly to go on vnto the *Catastrophe*, or with disgrace and infamie (being tired in the race of their owne fancies) to make a full period, long before the *Catastrophe*. Thus *Accius Labeo* was an apish imitator of *Homer*. An *Arcadis* wit is meant of him: *cum sono intempestino rudit asellus*, when a man imagines hee sings harmoniously, or the *Nightingales* sugred notes, or like one of *Cannus* swans, when indeed he proues no swan but rather a silly swaine.

*Ledeos strepit anser ut inter olores.*

He is like a loud sackbut intermeddled  
with

*Plutarc, de  
solertia a-  
pimalium.*

with still musicke: hee brayes like an Arcadian asse, he is conceited without reason, as he was, who among the devout offerings to the *Ægyptiā Ox, Apis* or *Serapis*, offered vp a great bottell of hay. Or when a man is wittily like *Plutarchs Asse*, not considering the infortunate event his wit will haue. *Plutarch* tels of a pretty jest: an Asse chanc't to passe through a fresh river laden with salt, which being deepe, the water melted much of the salt in the sakes: which the asse perceiving that hee was much lightned of his burden, the next time he came that way the water not being soe high the Asse wittily coucht down to ease himself of his weight, whose pollicie the maister espying afterward, reveng'd on this manner, lading the Asse with wooll and sponges, who according to his wont did dip the sacks as before in the water, but when he came out, he felt his loade farre more aggravated, in so much it made him grone againe, wherfore ever after he was wary lest his packe might touch the water never so little. This is also called mother wit, or foolish wit, or no wit, like that which was in a certaine country gentleman, whom the Queene of *Arabia* meeting, & knowing him to be a man of no  
great

grea  
his  
fwer  
man  
wee  
hear  
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maz  
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great wisedome, demaunded of him when his wife should be brought a bed: who answered, even when your highnes shall command. Such a wit was in the rustick of who wee read in the courtier, that he meeting a heard of goates by the way, and espying one of them among the rest to haue a longer beard then any of the rest, he wondring at the gravitie of the goate, as presently amazed he stood stock still, and cried, lo sirs me thinkes this goat is as wonderfull like Saint Paul as ever I saw. A *Roscian* wit is onely in gesture, when one can farre more wittily expresse a thing by dumbe externall action, then by a liuely internall invention more by gestures then jests. This was in that *phantomimicall Roscius* who could varie a thing more by gesture, then either *Tully* could by phrase, or he by his witty speeches.

*Cler. de  
Aulico.*

3

The fourth wit belongs to *Pantalabus*: a *Scurrile* wit, that jeasts vpon any, howsoever, when and wheresoever, contrary to all vrbaneitie: as hee that jested illiberally vpon the *Chorus* of goddesses in *Aristophan*. It was in *Sextus Nauus*, who *Tully* mentions, it was also in *Philippus* the jester who said in *Zenophon*, because laughter is out of request

4

*Strepsiades  
in Aristophan. his  
Nabes.*

my

Xenophon  
in his con-  
versation.

5

my art goes a begging *ἐπεὶ γὰρ ἐγὼ γὰρ ποιεῖ  
σαι ἂν θανάσιμον μάλλα, ἢ πρὸς ἀθανάτου γινώσκου*: I  
can be as soone immortall as speake in ear-  
nest. An *Enigmaticall* wit is when one  
strives to speake obscurely, and yet all the  
light of his owne reason, or others cannot  
illuminate the darke sense: yet oftentimes  
by a witty apprehension it may relish a fi-  
led and smooth wit. This was in *Tertius Ca-*  
*ballus* who comming into *Ciceroes* schoole,  
*Seneca* being then also present, hee on a sud-  
daine brake out into these speeches. *Sithrax*  
*ego essem Fusus essem, Si Pantomimus Ba-*  
*rhillus, si equus Menas*: to which *Seneca*  
answered the foole according to his folly  
in these words: *Si cloaca esses, magnus esses*.

6

The *Obscene* wit is when a man vses too  
broad a jeast, when his conceit relishes not  
in a chaste eare: as oftentimes *Martiall* who  
said *nolo castrari meos libellos*: as *Ausonius*,  
*Petronius*, *Catullus* & *Persius* in one place es-  
pecially, though wisely interpreted of the  
learned, in them who thinke their wit and  
poetrie never sounds well till this, *cum car-*  
*mina lumbum intrant* &c. which is to be ac-  
counted the canker-worme of true wit, and  
altogether reproveable in any poet, though  
his jeast be never so witty.

Yet

Yet *Catullus* speakes in the apologie of this fault.

*Nam castum esse decet*

*Pium poetam ipsum,*

*Versiculos ejus nil necesse est qui tunc &c.*

For it behooues a poet himself to be vertuous and chaste, for his verses it is not so greatly materiall. So in another place.

*Lasciva est nobis pagina, vita proba.*

What if my page be lascivious, so that my life be not scandalous? Yet *Scaliger* wisely replies against this fonder speech, saying.

*Audens in honestis numeris fundere versus,*

*Musiq; pudicis quasi maculas dare impudicas*

*Lasciva quasi pagina sit, vita probata:*

*Impurus erit, quod habet vas, fundere suevit.*

Which is, hee that presumes with his all-daring quill to put foorth lewde pamphlets, amorous loue-songs, and wanton elegies, to set vpa venerious schoole: blurring and staining the pure vnspotted name of the muses with his impure blemishes of art: let him sing a foole a masse, and tell mee that his life is vntainted, though his lines be lecherous: hee is a meere pandar, a baud to all villany: the vessell being vented and broacht, tels the taste what liquor  
issueth

*Inlim Scal.  
lib. quinto  
Epsidorp-  
dum.*

issueth from it. But notwithstanding I confesse a pure, chaste, and vndefiled minde is not allured to sinne, by these pleasing Poeticall baites: they are no incentiues vnto him; any-wise to make him bee intrangled in the acts of inueigling venery, a stable mind can not bee moved or shaken with these blasts of vanity, it may say with *Lipsius* concerning *Petronius Arbitr.* *Ioci eius me delectant, urbanitas capis, cetera nec in animo nec in moribus meis maiore relinquant labem, quā solet in flumine vestigium cymba* His liuely conceit reuiues my drouping heart, his pleasant faire speech ravishes and inchaunts mee, for his ribaldry it leaues no more impression in my memory, then a floating barge is wont to leaue behinde in the streame. These are the wordes so neare as I can call them to minde, but for most natures they are prone to vice, and like the Canaleō ready to take a colour of every subject they are resident on. An *Antolian* wit is in our thread-bare humorous caviareroes, who like chap-fallen backheses feed at others racke and manger: neuer once glutting their mindes vwith the heavenly Ambrosia of speculation, whose braines are the very broakers shoppes of

all  
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all

all ragged inventions: or rather their heads  
 bee the blockehouses of all cast and outcast  
 peeces of poetrie: these bee your picke-  
 hatch curtesan wits, that merit (as one  
 jeasts vpon them) after their decease to bee  
 carted in *Charles waine*: they be tearmed  
 not laureat but poets loreat, that are wor-  
 thy to bee ijrkt with the lashes of the wit-  
 tiest Epigrammatists. These are they that  
 like to roving Dunkirkes or robbing pyrats  
 sally vp and downe i'the printers' ocean,  
 vvafted too and fro vvith the inconstant  
 winde of an idle light braine: who, (if any  
 new worke that is lately come out of presse  
 as a barke vnder saile fraughted with any  
 rich marchandise appeare vnto them) doe  
 play vpon it oft with their silver peeces,  
 board it incontinently, ranfacke it of every  
 rich sentence, cull out all the witty spee-  
 ches they can finde appropriating them  
 to their owne vse: to whom for their wit  
 vvee vvill giue such an applause, as once  
*Homer* did vnto *Autolycus* who praised him  
 highly. *Homer in  
 his 8.*

—κλεπτοσύνη θ' ὀρκῶτε.

For cunning thevery, and for setting  
 a jolly acute accent vpon an oath. The  
 next is a *Chance-medlay* witte, which is in  
 him

him that vtters a conceit now and then *ut Elephantes pariunt*, and when hee is delivered of it, as of a faire youngling or rather a fowle fondling, that broke out of the meanings of his braine, and snarled in peeeces his *pia mater* like a viperous brood; hee laughs and kinckes like *Chrysippus* when he saw an asse eate figs: and sits vpon hote cockles till it be blaz'd abroad, and withall intreats his neighbours to make bonfires for his good hap, and causes all the bells of the parish to ring forth the peale of his owne fame, while their eares doe chime and tingle, for very anger that heares him, and them. The last kinde of wit is in the purest tempered body of all, that rich veine that is mixed with true learning, whereof *Horace* speakes.

--- *Ego nec studium sine diuite venâ  
Nec rude quid profit video ingenium, alterius sic  
Altera poscit opem res & conjurat amice.*

It is that wit wherein the nine sisters of *Parnassus* doe inhabit: the pure quintessence of wit indeede, that keepes a comely decorum in observing the time, the place, the matter, subject, the object, and every singular circumstance, it is like *Aristotles*

*αρχινοια*



*ἄγχις* which he defines to be *ἰσχυρία* is  
*τὸ ἀνὰ πρὸς ὁρᾶν*: sudden as a flash of light-  
 ning to dazell the eyes of a wished object,  
 & yet premeditating in matters of moment,  
 wherein gravity and sagenesse is to be re-  
 spected: this is a true wit ever pistol-prooffe  
 having a privie coate of pollicy and subtil-  
 ty: to shend it from all the intended stab-  
 does of any accute objectionist, it never  
 wants variety in canvassing any subject: yea  
 the more it vtters, the more by farre is sup-  
 peditated vnto it: it's like the vine which  
 the offer it is pruned, the more clusters of  
 sweete grapes it will ever afford: it's like  
 the seaven mouthed *Nilus*, which, the fa-  
 ster it flowes in the channell, the faster  
 still it springs from the head. I confesse  
 this wit may be gluttet too much with  
 too much of any object, and sooner with  
 an irksome object, as the Philosopher  
 saith, any surpassing object depraves the  
 sentie; so it may be spoken of wit: the nose  
 may be overcloyd with the fragrant flow-  
 er in *Alcinous* his garden, though it smell  
 never so exactly: and more with smels  
 hard by port *Æsquiline*: the sight may sur-  
 fet on faire *Nireus*, & quicklier with fowle  
*Therpses*: the appetite may be cloyed

with beautifull *Lais* who was all face, and more with *Mopsa* who was all lips, this pure wit may surfet on *Ambrosia* it selfe & sooner on catfmeat and dogfmeat, and though it be like vnto *Nilus*, as the mouths of *Nilus*, so it also may be damd vp, especially with some grosse terrestriall matter: and though it doe much resemble the vine, as the vine may bee pruned too oft, so it also may be dilled with too much contemplation: this wit disdaines being so great that any the greatest things should empire over it; flowing *Nasoes* wit, no doubt, was more then coosen german to this: who saide,

*Ingenio namque ipse meo valto vigeoque  
Casar in hoc potuit iuris habere nihil.*

*A Demigod's my heauen aspiring wit:  
Casar onely man could not banish it.*

The like high straine of wit was in *Luciane*, and *Iuliane*, whose very images are to be had in high repute, for their ingeniosity, but to be spurnd at for their grand impiety: and in many moe, whose workes are without compare, and who doe worthily

merit

merit for this if for nothing else, to be canoniz'd in the registers of succeeding times, yea to be characteriz'd and engraven in the goldē tablets of our memories. *Pericles* who was called the spring-head of wit, the torrent of eloquence, the *Siren* of *Greece* was indowed with this speciall gift: he had a copious and an abundant facultie by reason of this, in his delivery. Of whom *Julian*, ( whom I cannot too often mention, ) in a certaine epistle to *Procrisus*, speaking to him thus, saies I doe salute thee O *Procrisus*, a man I must needs confesse soe plentifull in speech *ὡς τὰς περὶ τοὺς ἐν τοῖς πεδίοις*, like to the *Egyptian* fields; *Pericli omnino similem eloquentia, nisi quod Graciam non permisceas*; altogether to be compared vnto *Pericles* for thy admirable eloquence, onely this excepted, that thou canst not with thy flowing tongue set all *Greece* on an vptore. So *Angelus Politianus* in his *Miscella*: hath an excellent speach of *Pericles*, in his praise out of *Emopolis* his Comœdie which is intituled *Δῖπνος* or *Tribus*.

Περικλὲς ὡς ἐν τοῖς πεδίοις

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χρίλις, καὶ ῥητόρων μὲν & κέντρον &c.

The Goddesse of eloquence and persuasion was the portresse of his mouth, or fate in all pompe vpon his lips as on her royall throne, hee among all the rout of cunning Rhetoricians, did let the auditours blood in the right veine, his wordes did moue an after passion, saith hee, in them. Many besides had these excellent surpassing veines, of whom we may reade, if we peruse the histories, and other writings of famous men. This wit is ever a consort with judgement; yet often I confesse the judgement is depraued in wit: for wee must know, though *verum* and *falsum* be the objects of vnderstanding, every thing is not discerned or vnderstood according to these two, as they are properly either *verum*, or *falsum*: for the agent vnderstanding, conueighing the species of any thing, (as imagine of any subtile strata-geme) vnto the passiue, the passiue doth not alway judge of it accordingly: for if they seeme good and true at first view; yet after wee haue demurd vpon them any space of time, they are found neither true nor good, but altogether crude and imperfect;

fect. For my censure of wit without judgement, it is like a flowing eddy, or high spring-tide without bankes to limit the water. These wits are such as *Lipsius* saith in his politickes, (as I remember) are the downe fall and vtter ruine of a well ordered commonwealth. He saith that these who are *Secundus* slow and of a dull wit, doe administer a common wealth farre more wisely, then they which are of a sharper conceit: his reason is in a gradation: These great wits are *ignei* of a fiery nature, fiery things are ever actiue in motion: motion brings in innovation, and innovation is the ruine of a kingdome. This is the sense, though I cannot exactly remember the very words: but that which I first aimed at, will I now speake: by the excellencie of the wit is commonly shadowed out the purenesse of the temperature, for where there is a good wit there is vsually, *apud alexandrum* the sense of feeling most exact, a soft temperate flesh, which indicate also an abundance of spirits, not turbulent and drossy, but pure and refined, which also doe ever insinuate no leaden, but a golden temperature, these two are ordinarily inseparable complexions: And because the spirits, both in regard of

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their

their copiousnesse, and subtilty doe make a sweete harmony of the soule and body, and are the notes of a rare wit and a good crasis, we meane now to treat of them succinctly.

## CAP. VIII.

*Of the Spirits.*

**T**He poets Arachne doth never weaue her entangling webbe neare the Cypress tree: the Embleame is well knowne of the Scarabee, that liues in noysome excrements, but dies in the middle of *Venus* rose: so the Owle shunnes the splendent rayes of *Phabus*, delighting more in the darkefome night: the worst we see do ever affect the worst: our groueling base affections, our dull conceits, blind-folded ignorance, our aguish judgements, timorous cowardize, slownesse and dulnesse in contemplation, our inability of invention, & whatsoever grand capitall fomen to reason there be, doe never take vp their lodgings in any beautionous Inne, I meane in a body happily attempered, where the spirits are subtile & of a pure constitution; but haue their mansi-  
on in a smokie tenement, or some baser cot-  
tage

rage, that is, in a polluted, sickely and corrupted body which is both *plethoricum*, *pneumophtiricum*, & *cacochymicum*, where there is a fulnesse & repletion of infected and malignant humours, where the subtile spirits be not only tainted but even corrupted with pudle humours, with grosser fuming vapours, whose pitchy company, the cleare chry-stalline and rarified spirits can in no wise brooke, as being disturbers of their noblest actions. These spirits the more attenuated and purified they be, the more that coelestiall particle of heavens flame, our reason, that immoneable pole-star by the which wee ought to direct the wandring course of all our affections, yea far more it doth beare dominion, and shewe forth her noble and surmounting excellency in this masse of ours. The more abundant they are, all our internal gifts are more inhaunced and flourish the more: where the spirits are appareled with their owne nature, and not attired or rather tired by any extraordinary ill means, which will never be accordant to their seemely decency, the soule of man is, as it were, in a *Thessalian* Temple of delight, which groue for faire flourishing meades, for the

pleasant shade of bushie Pines, for pir-  
ling brooks & gliding streames of wholsom  
water, for a sweete odoriferous ayre, for  
the melodious harmony and chirping  
of vocall birds, for the fragrancy of medi-  
cinable flowers and hearbs, for all plea-  
sures that might feast & delight the senses  
and draw the very soule into an admirati-  
on of the place, of all other did surpasse  
as the *Topographer* makes mention. But  
now wee meane to relate of the diversity  
of spirits both in a generall and speciall  
acceptation. 1. A spirit is taken for our  
breath in respiration as *Galen* saies, first  
prognostic. if (saith hee) far from treatable,  
it implies a paine and an inflammation a-  
bout the *diaphragma*. Tis often among  
the poets taken for wind, among the phi-  
losophers for an abstract forme, *pro De-*  
*mone vel bono vel malo*: it is vsed for a spi-  
vour, and for lofty courage: in none of  
these senses we are to take it in this place.  
But for a subtile pure aery substance in  
the body of man, and thus it may be defi-  
ned.

*Spiritus est subtilissima, aëria, dilucidaque  
substantia ex tenuissima parte sanguinis produ-  
cta, cuius adminiculo proprios valeat anima*

*pro:*

*Æliam.*

*Ludovi-  
cus Ca-  
lani. 2.  
lib. 3.  
cap. 3.  
Antiq.  
lecti.*



*producere actus.* A spirit is a most subtile, aery and lightsome substance, generated of the purest part of blood, whereby the soule can easily performe her functions in the naturall body. They haue their originall and offspring from the heart, not from the braine as some hold. For they being so pure, and elaborate into the nature of aire, cannot bee generated in the braine, beeing by nature cold, where nothing is product but that which is very vaporous. Againe *cerebrum est exanguis*: the braine is bloodlesse, as it is evident by Anatomy, neither hath it any veines to make a conveiance for that humour: therefore it is most probable that where their is the intensest heate to extract these spirits from the blood, and to rarifie them, converting them into an aery substance, that from thence they should haue their efficient cause: for the spirits in speciall, they be of three sorts, vital, natural and animal: vitall in the heart, naturall in the liver, animal in the braine. Vital, because they giue power of motion & pulsion vnto the arteries: which motion any lining creature hath, so long as it hath a being, and that being extinct, the life is also extinct. 2.

Naturall

- 2 Naturall in the liver in that they yeeld habi-  
 lity of executing such actions as chiefly  
 concerne, not *ζωα* but *ζωότυα*, as nutrition  
 3 and the generation of the like. 3. Animall  
 in the braine, and though the spirits pro-  
 ceed from the heart, yet are they diffused  
 through the whole body in the arteries and  
 veines, and there in the braine they are ter-  
 med animall, because they impart a faculty  
 to the nerves of sence, and reall motion,  
 which are peculiar to every living creature.  
 The conduits of the spirits are the arteries  
 and veines: the arteries carry much spirits  
 and little blood, and veines much blood and  
 little spirit, yet are each of them the recep-  
 tacle of both. For the cherishing & stirring  
 vp of the spirits these things ensuing are  
 greatly available. First an illuminated pure  
 aire, purged from all grosser qualities, se-  
 condly a choice of fragrant smels, thirdly  
 muscal harmonie and meriment, as *Ludovi-  
 cus Cel. Rodig.* doth write: a necessary fourth  
 may be annexed, that is nutriment, for it  
 rouses vp and lightens the spirits, therefore  
 the Philosopher in his problems saith, that  
*homopransus multo levior est & agilior jeju-  
 no*: after meate a man is farre more light, &  
 nimble then whiles hee is fasting: so a mery  
 pleasant

pleasant man is more light then one that is sad, and a man that is dead is farre heavier then one alive. There be other things also very commodious as intermission of meditation, a due regard of motion that it be neither too vehement, and so consume, or too slacke, & so corrupt the spirits: now meane we to speake in order of the complexions.

CAP. IX.

*Of a cholericke complexion.*

**C**Holer is tearmed of the greeke word *χολή* of the Latins *bilis*, it is not onely taken for the humour but sometimes for anger, as in *Theocritus*.

*ἡ σφιγγὴ χολὴ ὅτι μὲν καὶ θυμὸς*

Bitter anger appeared in his face, or in his nostrils. So the latine word is as much as anger. *Plaut. fames & mora bilem in nasum concitant*: for anger first appeares in the face or nose, therefore the Hebrewes haue the same word for *ira* and *nasus*, that is *אף* *DN* which is agreeable to that of *Theocr.* afore mentioned, and that of *Persius*.

*Ira cadit naso, rugosaque fanna.*

So we say in our English proverbe when a  
man

*Persius  
sat. 5.*

man is teisty and anger wrinckles his nose; such a man takes pepper in the nose; but yellow choler is an humour, contained in the hollow inferiour part of the liver which place is called *χοληδόχον* of Galen whose forme is long and somewhat round ending with a *conus*, hard by the stem of the *vena cava* which strikes through the liver from whence all the veines are deriued through the whole body: it takes two slender veines from that stem, which makes this probable that the choler may infect the blood and cause the *morbis ictericus* or iaudise to disperse it selfe over all the parts of the body: there is a double proceßion or way of choler, into the *duodenum* & intrals, downward, or into the ventricle vpward, the evacuation is easy in the former, but difficult, in the latter. If the lower passage be damnd vp with the thick sedimentos of grosse choler, as oftentimes it commeth to passe, then it ascends into the ventricle & there procures excretion, hinders the concoction, ever corrupts some part of the nutriment: (without a long fast) and takes away the stomacke, yet others thinke that choler is generated in the ventricle also, that it is also a vessell apt to receiue it. This humour infectes the

veines,

veines, stirs vp sudden anger, generates a consumption with his heat, shortens the life by drying vp the radical moisture. *Aristotle* & after him *Pliny* with many mo do affirm that those men which want the vesicle of choler are both strong and courageous and liue long. Yet *Vesalius* sayth (although he imagins that there may be some conveiance of choler from the liver into the *duodenum*, so that it do not before gather into a vesicle) he could finde by experience none such hitherto. Many things there be which cause this maladiouse humour to accrue to such a measure that it will be *ἀνίατόν* an incurable thing, among which we will note some. All fat of meates sayth *Galen*, & such as are burnt are both hard to concoct having no sweete iuyce, & do greatly increase the choloricke humour for the acrimony which is in them. All kind of *Olera* or salt meates, are not onely ill for this complexion but almost for all, as all the phisicians do affirme: and *Athenaus* to this purpose saith *λαχάνων* & c, al kind of potherbs & brinish-natur'd meates are obnoxious to the stomach, being of a gnawing nipping & pinching quality. Again *dulce vinū non est idoneum picrocholis*, sweet wine is not wholsom

*Vesalius*  
lib. 5. cap.  
8. de cor-  
poris hu-  
mani sa-  
brica.

*Galen*  
lib. Hippoc.  
de viâ.  
rat. in  
morbis a-  
cutis. com.  
4. lect.  
102.

*Athene-  
us. 3. De  
ipnos.*

wholsom for cholericke complexions, as *Hippocrates* witnesses. They are called *picrocholis*, who haue a redundance of yellow bitter choler: *Antinoma* no doubt did partely for this disswade *Vlysses* from drinking sweete wine:

--- Οὐν Θ' σὲ τρώει μελινδής:

*Odys.* 3.

But howsoever, this sweete wine doth not only *ἐκλύει τὸν ἰχθυὶν* and *ἀπο γυνῆν* as the same *Homer* speaks *Iliad.* 3. as also *Athenaus* notes lib. 1. *Deipno.* but also is a great generator of choler: (yea all sweet meates are nurses of this humor, honny especially is (cholerick:) for sweete wines this is *Galen's* reason: first in that much calidity doth make bitter these sweete humours, & againe because such wines be vsually thicke, neither can they speedily passe by the *Ouretères* into the bladder: whereby it coms to passe that they doe not cleanse choler in their passage, but rather increase the power of it, such wines be *Theraum*, *Scybelites*: much sweet, thicke, and black, as *Galen* calls them. Againe too violent and much motion is not good for this complexion: as *Galen* also saith, much eating is also dangerfull for this humour, Then all things that doe drie vp the moisture in the body, as watching and care &c.

*vigilantia*

*Galen in  
the booke  
afore  
mentio-  
ned. cō.*

*2. se. 3. 2.*

*Gal. lib.*

*1. de fa-*

*nsitate*

*8. uenda*

*Gal. lib.*

*7. 6. the-*

*vapeur.*

*method.*

*vigilantia maxime exsiccat corpus* saith Galen.  
So doth care even consume & burne the body:  
*cura* therefore is called *quasi cor urens*.

To these I may associate & ioyn our adulterate *Nicotian* or *Tobacco*, so called of the Kn. fir *Nicot* that first brought it over, which is the spirits *Incubus* that begets many vgly and deformed phantasies in the braine, which being also hot and drie in the second, extenuates and makes meager the body extraordinarily, whereof it may be expected, that I at this instant sowl occasioned should write something, and sure not impertinent to the subiect we haue now in hand. This then in brieft I will relate concerning it. Of its owne nature not sophisticate, it cannot bee but a soveraigne leafe as *Monardis* sayth, especially for externall maladiours vlcers: and so in his simple it is for *cacochymia* call bodies and for the consumption of the lungs, and *Tyffick* if it be mixed with Coltes foot dried, as it hath beene often experienced: But as it is intoxicated and tainted with bad admixture, I must answer as our learned *Paracelsian* did, of whom my selfe did demaund whether a man might take it without impeachment to his health, who replied

plied as it is vsed it must needs be very pernicious in regard of the immoderate & too ordinary whiffe, especially in respect of the taint it receiues by composition: for saith hee, I grant it will evacuate the stomacke & purge the head for the present of many feculent and noysome humours, but after by his attractiue vertue it proueth *Cacis humorum* leauing two ponds of water ( as hee termed them ) behinde it which are converted into choler, one in the ventricle, another in the braine: which accords with that of Gerard their herbalist in his 2. book of plants, cap. 63 of *Tobacco* or *Hēbane*, of *Peru* & *Trinidad*, for he affirmeth that it doth indeed evacuate & ease one day, but the next it doth generate a greater flow of humors; even as a well ( saith hee ) yeeldes not such store of water as when it is most drawne and emptyed. Again it is most obnoxious of all to a spare and extenuated body; by reason of setting open the pores into which cold doth enter and we know as *Tully* saies l. 16. ep. 403. citing the Poet *cuius singuli versus sunt illi singula testimonia*, every of whose particular verses is to him *axiomaticall* as he saies. *ψυχὴ ὁ ὕλη τοῦ χροτὶ πολὺ μὲν ὀνείδιον*. that is, colde is a bane and deadly enemy to

Gerard  
in his 2.  
booke of  
Plants.  
cap. 63.



a thin and spare body. And since that physick is not to be vsed as a continuall alimēt, but as an adjunct of drooping nature at an extremity, and beside that seeing every nasty and base *Tygellus* vse the pipe, as infants their red coralls, ever in their mouths, and many besides of more note and esteeme take it more for wantonnesse then want, as *Gerard* speakes, I could wish that our generous spirits could pretermitt the too vsuall, not omit the physicall drinking of it. I would treat more copiously of it, but that many others, chiefly *Gerard* and *Monardis* in his booke intituled the joyfull newes out of the new-found world or West Indies which *Frampton* translated, haue eased me of that labour, so that I may abridge my speech.

Choler is two fold either naturall or not naturall, the naturall choler is two folde, either that which is apt for nutrition, as of these parts which bee proportionable vnto it in qualities hot and drie, & this is dispersed into the veines, and flowes throughout the whole body mixed with blood, the other is excrementall vnfit to nourish, which purged as a superfluous humour from the

H blood

blood is received into the vesicle or vessell and bladder that is the receptacle of choler entearmed the gall. And this vsually when the vessell is surcharged distils from thence into the *duodenū* first, then into the other intrals &c. that which is not naturall of foure sorts, *λακιδώδης, πορραίνωδης, visellina* *βίλις, ιώδης*. The first is *visellina bilis* of the coulour of an egge yolke generated of palew choler, overheated with the acrimony of vnnaturall caliditie. The second is *porracea* of a leeky nature or greene coulour. The rhird *carulea* of a blewish or azure colour. The last *aruginosa* of a rusty color. And all these be generated in the ventricle, by sharp, tart, and sweet nutriments, as leeks, mustard, burnt meats, honny, so fat meates and all such as engender noysomnesse vpon the stomach. Wherevpon comes our common disease called *καρδιαλγία*: for sorrow and vehement exercise cause the yellow choler to flow in the ventricle, by which men being griped and pinched with paine within, do labour of this evill, which indeed hath a wrong name given it: for it is onely an affection or passion of the orifice of the ventricle, the mouth of the stomak, not of the heart, as *Galen* witnesseth Now to discern

*Per. callis  
vireabilis.*

*Ga. de Hyp.  
et Plat. de  
eietis lib. 2.  
cap. 8.*

cerne a man of a cholericke complexion, hee is alwaies either orange or yellow visag'd, because hee is most inclined to the yellow jaundice: or a little swarthy, redde-haired, or of a brownish colour: very meger & thin, soone provokt to anger, & soone appeas'd, not like the stone *asbestos* which once being hot cannot bee quenched: he is leanefac'd & slender bodied like *Brutus* & *Cassius*. Hee is according to his predominate element of fire which is most full of levity, most inconstant and variable in his determinations, easily disliking that which hee before approved: and of all natures in that this complexiō is counted to surpasse, is the cholericke man for changeableness is reputed among the wise to bee most vndiscreet and vnwise. And indeed mutableness and inconstancy are the intimates and badges whereby fooles are knowne.

Εὐθερίων τετραγώνος, ἄστρον δὲ κύκλος ὑτάρχον.  
*Wise men be like unto quadrangled stones,*  
*But fooles (like turning Globes) are fickle ones.*

And if at any time hee prooue constant and stedfast, it is as Fortune is ———— *constans in levitate sua*, stable in his instability:  
 Let vs now descend from fire to aire:

## CAP. X.

*Of a ſanguine temperature.*

**T**He purple roſe whoſe hie encomium that vvitty Poëtreſſe *Sappho* in a ſweet *Ode* once ſang, did not merit to bee adorned, vvith ſuch beauteous titles of wordes to bee lim'd out in ſo lively colours of Rhetoricke, nor to bee inveſted vvith ſuch a gorgeous and gallant ſuite of poetry, as his golden *craſis*, this happy temperature, and choiſe complexion, this ſanguine humor, is worthy of a panegyricall tounge and to bee lim'd out vvith the hand of art it ſelfe. *Sappho* thus ſpeaketh of the roſe.

Εἰ τις ἀνθίσιν ἠθέλειν ὁ Ζεὺς  
 Ἐπιέναι βασιλῆα, τὸ ρῶδον  
 Ἀντὶν ἀνθίων ἐβασίλευε:  
 Γῆς γὰρ κόσμος, οὐτῶν ἀγλαΐται,  
 Ὀφθαλμοῖς ἀνθίων &c.

Which wee may turne and change for our uſe on this manner: if there were a monarch or prince to bee conſtituted over all  
 rem-

temperatures, this purple sanguine complexion should, no doubts, aspire to that hie preheminance of bearing rule: for this is the ornament of the body, the pride of humors, the paragon of complexions, the prince of all temperatures, for blood is the oyle of the lampe of our life. If we doe but view the princely scarlet robes hee vsually is invested with, his kingly throne seated in the midst of our earthly citty, like the Sunne amid the wandring Planets: his officers (I mean the veines and arteries) which are spread throughout this whole *Politeia*, yea disperst in every angle to execute his command, and carry the lively influence of his goodnesse, reviving those remote parts, which without his influence would otherwise be frettsht with a chilnesse, & in a short time be mortified: If we do but cast our eyes vpon these glorious mansions, the sumptuous pallaces wherein hee doth inhabit: the *Dædalian* costly Labyrinths wherein hee takes his turnes: If wee consider his wise subtile counsaillours which dayly consort vvith him for the good estate of his whole kingdome, the *limpid* spirits, the very seate of divine reason it selfe, the fountaines of pollicy: If wee marke this that his

departing is the procurer of a civill mutinie and dissension betweene our soule and body, and that his meere absence brings in a dissolution of our temperate political state: if we waigh his excellent qualities he is endowed with, wherein consists the vni-  
on of the parts of the whole, I meane heat and moisture: If we note his delicat viand, his delicious fare he feedes vpon in his purity: his maiesty in aspiring so hie, his humilitie in, as it were, debasing himselfe so low, as to take notice of his lowest subiect, the most inferiour part, to kisse even our toe (as it is in the proverbe) to doe vs good: If we note the mighty potentates that rebell and wage warre against him, to ruinate his kingdome: as *Acrasta*, *Angor*, *Inedia*: all incontinence and intemperance of *Bacchus*, *Ceres*, and *Venus*. *Care*, *Famine*, and the like. If we poise all these together & many moe, we cannot but imagin that the blood is either a celestiall maiesty, or a terrestriall deity, that among all the humours it doth farre excell all, and that hee which is possessed with a sanguine pure complexion is graced with the princeliest and best of all. For the externall habit of body, for rare feature they goe beyond all that haue this temper,

per, being most deckt with beautie which consists in a sweet mixture of these two colours white and redde, and for the gifts of the minde, it is apparent likewise to our vnderstanding, that they doe surpasse al, having such pure tempered & refined spirits: neither doe I thinke that either melancholick men according to *Aristotle*, or cholericke men according to the opinion of *Petrus Crinitus* are enriched with a greater treasury of wit, for if the soule do follow the temperature of the body, as certainly it doth, they then must needs excell for invention who haue this best complexion. Their spirits sure haue the most exact temper of all, wherewith the soule as being in a paradise is chiefly delighted. Among al the humours the sanguine is to be preferred saith the *Antiquary*: first because it comes nearest vnto the principles & groundworks of our life, which stands in an attempered heat & moisture. Secondly because it is the matter of the spirits, whereof chiefly dependes our life, the operation of our vegeatime & animall vertue, yea it is the chiefe instrument wherewith our reasonable soule doth operate: for this is the philosophers *climax*. In the elements consists the body, in the body the blood,

*Calius  
Rhodigi-  
nus.*

blood, in the blood the spirits, in the spirits soule. Thirdly because it is a nutriment for all and singular parts of what qualities soever. It is tearmed in Hebrue □ *sanguis* for his nutrition, and sure it is, as it were, the dam or nurse from whose teats the whole body doth sucke out and draw life.

Fourthly in that this humor being spent our life also must needs vanish away: therefore some philosophers, as it is wel known to the learned, did not onely surmise, but constantly aver that the soule was blood, because it being effused, the soule also doth flit from the body: but that was a madde dreame, & no doubts if the sound of iudgment had awoke them they would have confessed themselves to haue been enwrapped in a clowdy error. They also that affirme men of this constitution to be dullards and fooles, to haue a pound of folly to an ounce of pollicy, they themselves do seeme not to haue so much as a dram of discretion: and do erre the whole heauens. I confesse a sanguine complexion may be so, as any other in their dyscrasie, yet not as it is a pure sanguine complexion, but as there is mixed with the blood either the grosse sediments of melancholy  
or



or the *lenta materies pituita*, tough phlegme, when the blood is also overheated by reason of hot choler, or any other accidentary cause that generates a surplussage of blood, or endues the spirits with a grossnes and too hot a qualitie more then their nature can well sustaine with keeping their perfection and puritie.

From whence the blood hath his originall, it is apparently knowne, especially to them which are skild in the autopsie of Anatomie: the seat or fountaine-head of it, is *vena cava* a great hollow veine, which strikes through the liver, from whence it is conveighed by many cisterns, passages, and conduit pipes, throughout the whole body: like spraires and branches from the stemme of a tree. It hath his essence from the chymus or juyce of our aliment concocted: his rednesse is caused by the vertue of the liver, assimilating it vnto his owne colour.

To speake more of the externall habit and demeanour of man that hath this complexion: he ever hath an amiable looke, a flourishing fresh visage, a beautiful colour which as the poet saith doth greatly commend one, if all other thinges be wanting.

*Nec*

*Nec minor his aderat sublimis gratia forma,  
Quæ vel, si defint cætera cuncta, placet.*

*Cornelius  
Gallus of  
himselfe*

*With vertues grac'd full debonaire was I,  
Which (all defac'd) more highly dignifie.*

They that are of this complexion are very affable in speech, and haue a gracious faculty in their delivery, much addicted to witty conceits, to a scholerlike *ingenium*, being *facetosi* not *acetosi*: quipping without bitter taunting: hardly taking any thing in dogeon, except they bee greatly mooued, with disgrace especially: wisely seeming either to take a thing sometimes more offensiue, or lesse greivously then they doe, cloaking their true passion: they bee liberally minded; they carry a constant loving affection to them chiefly vnto whom they be endeared, and with vvhom they are intimate, and chained in the linkes of true amitie, never giving over till death such a conuersit freind, except on a capitall discontent: they are very hairy: their head is commonly abran or amber-couloured, so their beards; they are much delighted vwith a muscicall consent and harmony, having so sweete a sympha-

sympathy themselves of soule and body. And but for one fault they are tainted with, they mote well be tearmed *Heroes hominum*, and that is (by reason of that liuely abounding humour) they are somewhat too prone to Vencry, which greatly alters their blessed state of constitutiō, drinks vp their *humidum radicale*, enfeebleth the diuineſt power, consumes their pith, and spends the substance of the braine; for *sperma* is *ρῶτ' ἐγκεφαλῶ* as many philosophers, not vvithout great reason assevere: not *ter concoctum sanguis* therefore as *Macrobius* faith, *Hippocrates* calls τὴν σμαντίαν, μικρὰν ἰσχυρίαν that *coitus est parvus morbus comitialis*, and but for this they were supereminent aboue all men, but their rare qualities and admirable verrues, doe more then counterpoize this naturall fault. For his resolution he is like the center, immoueable, never carried away with the heady streame of any base affection, but lies at the anchor of confidence and boldnes: hee is never lightly variable: but being proudly harneſt with a steely hart, he will run vpon the push of great danger, yea, hazard his life against all the affronts of death it selfe: if it stand either with the honour of his soveraigne, the

*Stillicid. cerebri. Macrobius lib. 1. Saturnal. at the end.*

the welfare and quiet of his owne country, the after fame and renowne of himselfe: els is hee chary and wary to lay himselfe open to any daunger, if the finall end of his endeavour and toile be not plausible in his demurring judgement.

## CAP. XI.

*Of the Phlegmaticke humour.*

THIS humour is called of the *Græcians* φlegμα, and of the *Latines* vsually *Pisnita*, which as *Aetius* noteth is so tearmed *quasi petens vitam*: by reason of the extreame cold moisture it hath, being correspondent to the watry element, whereby it doth extinguish the naturall heate in man: and being carried with the blood, by his grosse substance doth thicken it, and stop the currents and passages of the blood, at least doth taint it with a contrary passiue and destructive qualitie. Yet of all the humors, the physicians say, and it is not improbable, this commeth nearest vnto the best, for it is a dulcet humour, vvhich being concocted is changed into the essence of blood, and serues especially for the nutriment of the

the Phlegmaticke parts, as the braine, the *Nucha* or soft pappe and marrow of the chein bone : but this is naturall: which of all these humors doth sonest digresse into another grosse cold nature which will in pro-  
cesse of time proue that pernicious humor whereof *Aetius* speakes, there is then to be noted *phlegma naturale*, whereof we spoke evē now, & *non naturale* of which these proceed *Phlegma*. 1 *Crassū*, 2 *Gypseū*, 3 *Salsum*, 4 *Acetosum*, 5 *Tenne*, and some others. For the first; that which is thicke is a crude substance by multiplication in the ventricle, the bowels or the braine, or the blood; whereof *Hippocrates* adviseth men to evacuate themselves by vomit every moneth, in his booke *de victus ratione privatorum*. But for the bowels it needs not so much as for the braine and ventricle, for nature hath so ordained, that the yellow chojer that flowes from the gall into the *duodenum* should purge the entralls, and wash away these Phlegmaticke superfluities, and this in time vvill turne to the nature of *Gypseum phlegma*, which is of a slimier, and in time, of a more obdurate nature, insomuch that it will grow as hard as a plaister with long remaining in one place, like fen-wa-

ter

ter that turns into the nature of mudde: and this is it that staies in the ioynts and causeth the incurable knotty goute, wherof the poet speakes.

*Solvere nodosam nescit medicina podagram,  
Nec formidatis auxiliatur aquas.*

Ovid.  
Ponto  
lib. 1

This was also in a woman whereof *Cel. Rodiginus* makes mention: I read saith hee, among the Learned, of a certaine kind of Phleme like vnto plaister, bruised into water, which in a short space abiding in the ioynts of the members, growes as harde as plaister-stone it selfe: we haue saith he an example of a woman which was greivously vexed with an itch, in the spondiles or ioynts of the backebone, & reines: which shee rubbing very vehemently & racing the skin, small mammals of stone fel from her, to the number of eighteene, of the bignesse of dice, & the colour of plaister.

*Calium  
Rodigi-  
nus.  
cap. 12.*

There is, *salsum* of a saltish nature by the admixtion of brackish humours & of cholera, which being in the ventricle, causeth an hydropicall thirst, and somewhat excoriates the entralls. *Plato* in his *Timaeus* speaketh of this: *πύγμα δὲ &c.* for phlegme being

being by nature sharpe & of a brinish nature  
 is the offspring of all diseases which consist  
 of a fluxile humour, and according to  
 the diversity of places, whither this brack-  
 ish humour doth insinuate it selfe, the  
 body is teend and accloid with divers and  
 manifold maladies: So Hippocrates speaks  
 of this, τὸ δὲ φλέγμα δρέμει χυμῶσι μίγματος  
 ὅτοι ἂν σπασίῃ ἐς ἀνδρίας τόπος, ἰλκεί. Bitter  
 & salt phlegme, whersoever it falls into vn-  
 wonted places it doth exulcerate. There is  
 also *Acetosum Phleg.* sharp and tart, which  
 almost is of the same nature with the for-  
 mer, caused cheifly of the mixture of melā-  
 choly indued with the same quality: the  
 last is called *Tenuē*, which is very waterish  
 and thin of substance, which we ordinari-  
 ly tearme rheume: which comes of the  
 word ῥέω to flow: there be three kinds of  
 it: the first is called *Branchius* which hath  
 his current from the head into the iawes,  
 the second is called *coriza* or βλάννα which  
 runs from the nostrils, wee call it the  
 pose, therevpon *blennius* is vsed for a foole,  
*homo obesa naris* as contrariwise *homo emun-*  
*cta naris* for a wise man: the last is called *ca-*  
*tarrhus* of χάτω and ῥίτ, whose matter hath  
 the passage downward into the

Hippocr,  
 lib de fla-  
 tibus.

4.

9.

ria,

ria, the breast, and the roomes that are contiguous, which vsually is a cause of the cough: for the humours make an oppilation in the lungs, and stoppe the poores, whence our breathing aire doth evaporate and whither it being drawn in, doth pierce and betake it selfe, therevpon there is made a resultation and a strugling with the humour and the ayre, which causeth the cough: though it may happen also the cause being in the *aspera arteria*, as it is well knowne to them, that are but initiated in Physick: though *Hippocrates* seemes to say, all cough breeds in the mid-way of the arterie, nor in the lungs: these are his words: for the spirit which we attract, saith hee, is carried to the lungs, and is sent backe by an *influx* or *regurgitation*, and when the rheume distilling downe, doth meete the spirit ascending in the arterie, the cough is caused, and the phlegmaticke matter cast vp, which causeth an exasperation in the artery by the humour which lies, in the internall hollowes of the extuberances of our artery: which causeth a greate heat to be ingendered there by the coughing motion, which heat draws a succedent phlegm, from the braine still  
more

*Hippoc.  
in his booke  
de flammis  
sect 3.*



more procuring an extreame cough. All phlegme is generated of cruditie, though it do attract some bad accidentary quality wherof it hath the denominatiō, & the phisiciāns are of that opiniō that naturall phlegme concocted will turne to blood: *Suidas* saith of it, *ῥαγὺν ἀνυλίσταται ὡς τὸν ἀπὸ τῆς τρυφῆς: ὡς τὸν γὰρ ἀπὸ τρυφῆς τὸ αἷμα, τὸ ῥαγὺν* *Suidas.*  
*ὡς τὸν τῶν ἀνθρώπων* phlegme is not engēdred the first after meate, but the first after our aliment is blood, phlegme is the first after incoction. For the place or receptacle of phlegme, it is not determinate, but it is evident that it hath his mansion in the braine, and the ventricle, and the blood. Where in the first if it be not evacuated in time, but still be suffred to accrue & clung together, it will breede a *dysodia*, and will indaunger the whole nature, by damming vp the pores of the braine, and there generating an *epilepsie apoplexie, lethargie, vertigo* or any such disease that proceeds from such cold qualities and badde humoures which *Fucsius* speaks of at large, as also for the latter in the ventricle and blood, if it be not purged forth, it will grow to such a passe, that most of our nourishment will be converted into phlegme, our veines wil  
 I be

*Leon. Fuc-*  
*sii de san:*  
*and mal.*  
*hum. corp.*  
 19. 21. 26.  
 28. 29.

be possessed with a clammy humour which may hinder the course of the blood, corrupting the spirits, and bringing a mortifying cold, over al the body: or it wil grow in the ventricle to such a masse that it will at the receipt of any hot moisture send vp such an ascending fume that it will bee ready to quirken and stifle vs : instance mote be given of many that haue beene troubled with the matter of it about measure . One latelie was so cloied with this humour, that as he sat in his chayre, he was suddenly surprised of the surging fume, who swooned as he satte: and hauing oile of Synemon, (which is a soveraigne help for it ) ministred vnto him, at the length came to himselfe by the heat of the oile which reuiued him, & voided a great abundance of roped phlegme by the loosening vertue of the same : for the intimates of this complexion, they by nature are alwaies pale coloured; slow pac'd; drowisie headed of a weake constitution, for the debility of naturall heate: they be alwaies dull of conceit , of no quicke apprehension, faint hearted, most subiect to impostumes: mild of nature, seldom incensed with anger : vexed much with wrinching and griping

gripping in the bowels, fore tormented  
with the grievous paine of the wind cho-  
licke.

## Cap. 12.

*Of a melancholicke complexion.*

**T**He melancholick man is said of the  
wise to be *aut Deus aut Dæmon*, either  
angel of heaven or a friend of hell: for in  
whom-soever this humour hath domini-  
on, the soule is either wrapt vp into an E-  
lysium and paradise of blesse by a heavenly  
contemplation, or into a direfull hellish  
purgatory by a cynicall meditation: like  
vnto a huge vessell on the rowling sea that  
is either hoist vp to the ridge of a maine  
billow, or est hurried down to the bottom  
of the sea valley: a man is ever lightly cast  
into a trance or dead slumber of cogitatio<sup>n</sup>  
by reason of his sad heavy humor, alwaies  
stoically visaged, like grout headed *Ar-  
cheſilus*, & them of whom the Poet speaks

---- *Ærumnosique Solones*

*Obstipo capite & figentes lumine terram,* *Persius*  
*Murmura cum secū & rabiosa silentia rodūt;*

I 2

*Acque*

*Atque exporrecto trutinantur verba labello:  
 Egroti veteris meditantur somnia gigni  
 De nihilo nihil, in nihilum nil posse reverti.  
 Like pumpion headed Solenists they looke  
 The dull earth is their contemplation booke:  
 They madly murmur in themselves for routh,  
 They beaue their words with leauers frō their  
 They musing dreā on th' antick axiome (mouth:  
 Nought's fram'd of nought, to nought ne ought  
 (may come.*

Of all the 4 this humor is the most vnfortunate and greatest enemy to life, because his qualities being cold and drie do most of all disagree from the liuely qualities, heat and moisture: either with his coldnes extinguishing naturall inherent heate, or with his drines sucking vp the natiue moisture: the melancholicke man therefore is said to be borne vnder leaden *Saturne* the most disastrous and malignant planet of all, who in his copulation and conjunction with the best doth dull and obscure the best influence and happiest constellation: whose qualities the melancholicke man is endow'd with, being himselfe leaden, lumpish, of an extreame cold and drie nature, which cuts in twaine the thread of his life long before it bee spun: insomuch that hee may  
 rightly

rightly say with *Hecuba*, though she spoke *Euripid in*  
of a living death. *his Hecuba.*

Τέθνηκ' ἔγωγε πρὶν θάνατον:

I am dead before the appointed time of death: for this humor if it be not oft helped with mirth or wine: or some other accidental cause which is repugnant to his effect, it vwill cause nature to droupe, and the flowre of our life to fade in the budding prime, these meanes to cherish, foster and prolong our life, are like the rayes of the Sunne, to raise and lift vp the *hyacinth* or violet being patted downe to the earth with suddaine drops of raine, whereof the poet speaks.

*Qualis flos viola seu purpurei hyacinthi  
Demittit pressas rore vel imbre genas,  
Moxque idem radiis solis tepesfactus amici  
Attolit multo letus honore caput, &c.*

*Like as the Hyacinth with purple bew (dew  
Hangs down his head, ore. drencht with silver  
And est whē Sol has drunk up th' drizzling rain  
With smiling cheare gins looke full part againe.*

Even so the soule being pressed downe with the ponderous waight of melancholy, and as it were a thrall vnto this dumpish  
I 3 humor,

humor, is rouzed up with wine and meriment especially, and infraunchist againe into a more ample and heavenly freedome of contemplation. This humor is tearmed of many *adipiscibilis*, as of *Aulus Gell*: so of

*Aul. Gell.*

*no. lib. 18.*

*cap. 7.*

*Noc. Attic.*

*Cal. Rodig.*

*47. 5.*

*Calus Rod.* and others, who averre that those that are borne vnder *Saturne*, melancholicke men as *Saturne* is the highest planet of all, so they haue the most aspiring wits of all. *Divine Plato* affirms that those haue most dextricall wits who are wont to bee stirde vp with a heavenly fury: he saies *frustra poeticae fores* &c. hee that knockes not at the portall of poets Inne, as furious and beside himseife is never like to bee admitted in: a man must not with the foole in the fable rap at the wicket with the sixpenny nayle of modesty, if hee meane to haue entrance into the curious roomes of invention: *Seneca* saith *nullum fit magnum ingenium sine mixtura demeritæ*, wit never relishes well vnlesse it tast of a mad humor, or there is never any surpassing wit which is not incited with fury: now of all complexions melancholy is *Oestro percita, furore concitata*, most subject to furious fits, whereby they conclude that melancholike men are endowed with the rarest wites of all: but how shallow this their

their reason is, he that hath waded into any depth of reason may easily discerne. They mought prooue an Asse also of all other creatures most melancholike; and which will bray as if hee were horne madde to be exceeding witty, they might say this as well, that becaule *Saturne* is the slowest Planet of all, so their wits are the slowest of all; I confesse this, that oftentimes the melancholike man by his contemplatiue facultie, by his assiduitie of sad and serious meditation is a brocher of dangerous Matchiavellisme, an inventor of stratagemes, quirks, and pollicies, which were never put in practise, and which may haue a happy successe, in a kingdome, in militarie affaires by land, in navigation vpon the sea, or in any other private peculiar place, but for a nimble, dexterickall, sinirke, pregnant, extemporary invention, for a suddaine *αγχινοια*, a pleasant conceit, a comickall jest, a witty bound, for a sinug neate stile, for delightfome sentences, vernished phrases, quaint and gorgeous clequation, for an astounding Rhetoricall veine, for a liuely grace in delivery, hee can never bee equivalent vvith a sanguine complexion, which is the paragon of all, if it goe

not astray from his owne right temper and happy crasis, nay the former must not so much as stand at the barre, when the latter vvith great applause can enter into the lists. He that wishes this humor whereby he might become more witty, is as fond as *Democritus*, who put out both his eyes voluntarily to bee given more to contemplation. Of all men wee count a melancholicke man the very sponge of all sad humors, the *aqua-fortis* of merry company, a thumb vnder the girdle, the contemplatiue slumberer, that sleepest waking &c. But according to physicke there be two kindes of melanchoiy, the one sequestred from all admixtion, the thickest & driest portion of blood not adust, which is called naturall and runnes in the vessels of blood to be an aliment vnto the parts which are melancholickly qualified, as the bones, gristles finewes &c. the other is *κατοχυρωμένη μελαγχολία*, which is a combust blacke coler mixed with saltish phlegmaticke humour or cholorick, or the worst sanguine. If you desire to know this complexion by their habit and guise: they are of a blacke swarthy visage, dull-paced, sad countenanced, harbouring hatred long in their breastes, hardly

*Cal. Rhod.  
lib. 57.  
cap. 5.*



hardly incensed vvith anger, and if angry, long ere this passion bee appeased and mitigated, crafty headed, constant in their determination, fixing their eyes vsually on the earth, while a man recites a tale vnto them, they will picke their face, bite their thumbes, their eares will bee sojourners; like *Cleomenes* in *Plutarch*, *animus est in Peloponeso*, their wit is a woolgathering, for laughing they bee like almost to *Anaxagoras*, of whom *Eliau* sayes *ποῖον γὰρ*, hee never laught: they bee much giuen to a solein monastich life never welnie delighted with consort: very subject to passions: having a droppe of words and a flood of cogitations, vsing that of *Pythagoras* *μὰ τὸ πολλοῖς ὀλίγα ἀλλ' ἢν ὀλίγοις πολλὰ*: they are cold in their externall partes: of a kinde nature to them with vvhom they haue long conuerst, and though they seeme for some dislike to alienate their mindes from their friend, yet are they constant in affecti-  
on.

But for the first kinde of melancholy it is ever the worthier and better: This they call the electuary and cordiall of the minde, a restoratiue conseruice of the memory, the nurse of contempla-  
tion

tion, the pretious balme of witte and policy: the enthusiasticall breath of poetry, the foyson of our phantasies, the sweete sleepe of the senses, the fountaine of sage advise and good purveiance: and yet for all this it comes farre behinde the pure sanguine complexion: neither doe I thinke it is to be adorned with these habiliments of words, and pranckt vp with such glorious titles, as vially it is, of whom we doe vially treat of it. For the latter, it causeth men to bee aliened from the nature of man, and wholly to discarde themselues from all societie, but rather like heremits and olde anchorets to liue in grots, caues, and other hidden celles of the earth: the first may be compared to an Eagle *qua altissime volat: sed tardissime se eleuat*, which soareth hie, but is long ere shee can raise vp her selfe; to *Oedipus*, of whom *Euripides* saith

*Ὀδ' ἕρπ' ἀναυδὲς, μαζαροῦν.*

So this melancholy causeth one looke to be on earth creeping, yet their mindes soaring aloft in heaven: The latter to *Rufus in Auson*. (the fond Rhetorician of whom the Poet speaks, that there was no difference betweene

betweene himselfe and his stone statue, but that it was harder and he softer.

*Vnum hoc dissimile est, mollior ille fuit.* *Auson.*

Or to *Niobe* when she was converted into a marble image by *Latona*, for hee that is possessed with this melancholy hath both soule and body as glewed vnto the earth. The cheif place of this humor is the spleen, though it bee in many other diuers places. Now for all these humors, it is good for a man first to make a wise scrutiny whether he be inclining to the excesse of any of them, then to vse a diet, and to reject such nutrimentes as will increase this humour which is predominat in him: for the natures of all visuall meates, fruites, liquors, spices, hearbs & such like, it is eath for a man of reading or judgment, perfittly to be acquainted with or at least to giue a guesse at their properties and qualities.

For this purpose Master *Cogan* hath made an abstract of our auncient authors, not vnworthy to be perused, intituled the *Haven of health*, wherein is set downe a *criterion* of visuall qualities and predominant properties, inherent in the forenamed subiects.

Cap.

## CAP. XIII

*Of the conceits of melancholy.*

**F**ernelius defines this latter kind of melancholy, which is feculent and adust, to be *mentis alienatio, qua laborantes vel cogitantes tant, vel loquuntur vel efficiunt absurda, longeque a ratione, & consilio abhorrentia, eaque omnia cum metu & mœstitia*: a losse of wit, where with one being affected, either imagines, speakes, or doth any foolish actions, such as are altogether exorbitant from reason, and that with great timorousnes and sorrow. They that bee accloied with it are not only out of temper for their organs of body, but their minds also are so out of frame and distract, that they are in bondage to many ridiculous passions, imagining that they see and feele such things, as no man els can either perceiue or touch, like to him in *Aristotle* of whom the Philosopher saies it happened vnto him *ὡς ἐν βλεπόντι*, &c. who beeing purblind thought hee alwaies saw the image of one as he was walking abroad, to be an aduers object vnto him. We will treat of some mery

*Aristot.*

*lib. 3. me-*

*tor.*

*cap. 4.*

mery examples whereof we read in *Galen*,  
*lib. 3. de locis affectis.* in *Laurentius Medices*,  
*cap. 7. de morbis melanchol.* in *Etius*, *Scal-*  
*liger*, *Agrippa*, *Athenaus* and others. Ther  
 was one posselt with this humour, that  
 tooke a strong conceit, that he was chan-  
 ged into an earthen vessell, who earnest-  
 ly intreated his friends in any case not to  
 come neare him, lest peradventure with  
 their justling of him, he might be shakt or  
 crusht to peeces. Another sadly fixing  
 his eyes on the ground, and hurckling  
 with his heade to his shouldiers, foolishlie  
 imagined that *Atlas* being faint and wea-  
 ry with his burthen, would shortly let the  
 heavens fall vpon his head and breake his  
 cragge. There is mention made of one  
 that perswaded himselfe hee had no  
 heade, but that it was cut off, the Physici-  
 an *Philotinus* to cure him, caused a heavy  
 steele cap to bee put on his head, which  
 weighed so heavy and pinchd him so grei-  
 vously, that he cried amaine his head ak'e:  
 thou hast then a head belike quoth *Philo-*  
*tinus*. *Iulius Scalliger* relates a mery tale  
 of a certaine man of good esteeme, that  
 sitting at the table at meate if he chaunc'd  
 to heare the lute plaid vpon, tooke such a  
 conceit

*Jul Scal-*  
*lig.*

conceit at the sound or something else, that he could not hould his vrine, but was constrained est, to pisse among the strangers legges vnder table: but this belongs to an *antipathie* more. There was one lo Melancholicke that hee confidently did affirme, his whole body was made of butter, wherefore hee never durst come neere any fire, least the heat should haue melted him, *Cippus* an *Italian* king, beholding & wondring at, in the day time, the sight of two great buls on the Theater, when he came home tooke a conceit hee should be horned also, wherefore sleeping vpon that strong conceit, in the morning he was perceiued to haue reall hornes budding forth of his brow, onely by a strong imagination, which did elevate such grosse vegetatiue humour thither, as did serue for the growth of horns. We read of one that did constantly belieue he was the snuffe of a candle, wherefore he entreated the company about him to blow hard, lest he should chaunce to go out. Another vpon his death bed, greatly groned and was vexed within himselfe a bouemeasure with a phantasie, who being demaunded why he was so sorrowfull

*Peter*  
*Meff. and*  
*Corn. A-*  
*gripps.*  
*lib. 1. Oc-*  
*1 cult. Phil.*  
*cap 64. W*

and bidden withall to cast his mind vpon  
heaven; answered that he was well content  
to die, and would gladly be at heaven; but  
he durst not travaile that way, by reason  
of a many theeves which lay in wait & am-  
bush for him in the middle region, among  
the cloudes. There was an humorous me-  
lancholicke scholer, who being close at  
his study, as he was wiping his rheumatick  
nose, presently imagined that his nose was  
bigger then his whole body, and that the  
weight of it weighed downe his head, so  
that he altogether was ashamed to come in-  
to company: the Phisitions to cure him of  
this conceit, invented this meanes, they  
tooke a great quantity of flesh, hauing the  
proportion of a nose, which they cunningly  
join'd to his face, whiles hee was  
a sleepe, then being waken they rased  
his skinne with a rasour till the bloud  
thrilled downe, and whiles hee cried out  
vehemently for the paine, the Physition  
with a jirke twitcht it from his face, and  
threw it away. Of his conceit that thought  
himselfe deade, it is related of many, who  
was cured after this manner: they fur-  
nished a table with variety of dishes, and  
caused three or foure in white linnen  
sheetes

sheetes to sitte downe and eate the meate in his presence, who demanded what they were? they answered that they were Ghosts: nay, then replied hee, if Spirits eate, then I thinke I may eate too, and so hee fell roundly to his victuals, having not eate any in a sennight before. There vvas one that tooke a conceit hee was a God, vvho was thus ridde of his malady: hee vvas pend vp in an iron grate, and had no meate giuen him at all, onely they adored him and offered to his deity the fumes of frankincense, and odours of delicate dishes which alwayes past by him: whose deity grew at the length so hungry that hee was faine to confesse his humanity, vnlesse hee meant to haue beene starued. The like wee reade to be reported of *Meneceates* who being a great Physitian and doing many wonderfull cures had such a swelling pride and an overweening opinion of himselfe, that hee esteemed himselfe a God, wherefore hee thus wrote to *Philip King of Macedone*: *Μενεκράτης ζεύς φιλάππο*  
*ιου γάρ εσσι*: thou rulest in *Macedone*, I in medicine: thou canst destroy those that are well if it please thee, I can reitore health to them that are ill: I can deliver the strong  
from



from sicknesse, if they will obey my precepts, so that they may come to the pitch of old age. I *Iupiter* giue life vnto them, but it is apparant by *Athenaeus* that hee did this as besides himselfe with melancholy: *Athenaeus* for these be his words: *τῷ δὲ μελαγχολῶντι* lib. 7. pag. *τὸ ἐν τῷ αἵματι ὁ φιλίππος*, *Μενάκρτες οὐ μόνον*: 189. that is: vnto whom being posselt with this mad humour of melancholy; *Philip* writ in an epistle thus: *Philip* to *Menacretes* *sanitatem mentis*, his right wits. There was one that perswaded himselfe hee was so light that he got him iron shooes lest the winde should haue taken vp his heeles. Another ridiculous foole, of *Venice*, verily thought his shoulders and buttockes were made of brittle glasse; wherefore he shunned all occurrents and never durst sitte downe to meate, lest hee should haue broken his crackling hinderparts, nor ever durst walke abroad lest the glazier should haue caught hold on him & haue vsed him for quarrels and paines. But of all conceited famous fooles, hee is most worthy to be canoniz'd in the chronicles of our memory, that choold rather to die then to let his vrine goe, for hee assuredly beleueed that with once making water he should drowne

all the houses and men in the towne where he went: to the taking away of which conceit, & to make him vent his bladder, which otherwise would in a short time haue caused him to die: they invented this quirke, to wit, to set an old ruinous house forthwith on fire, the Physicians caused the bells to be rung backward, and entreated a many to run to the fire; presently one of the chiefe inhabitants of the towne, came running post-haste to the sicke man, and let him vnderstand the whole matter, shewing him the fire: and withall desiring him of all favour very earnestly and with counterfeite teares to let goe his vrine and extinguish this great flame, which otherwise would bring a great endamage to the whole towne, and that it would burn also the house vp where he did dwell: who presently not perceiving the guile, and moued by the mans pittifull lament and outcry, sent forth an abundant streame of vrine, and so was recovered of his malady: diuers other pleasant examples are recited of ancient writers: but our short breathing pen hastens to the races end.

## CAP. XIV.

*Of the dreames of complexions:*

THE Poeticall writers make mention of two sorts of dreames, the one proceeding *ex eburnea*, the other *è porta cornea*: frō the former gate fabulous and false events doe issue, from the latter true and full of soothfastnesse: which *Coluthus* the Thebane poet in his *Helenes* rape thus describes.

Νύξ ὃ πρόβω ἀμπαυία μέτ' ἡλίοιο καλέουσα  
 Ἴπνον ἐλαφρὶ στακιστάρῳ ὅππασιν ἰδὼς  
 Ἀρχομένη: δ' οἷός ὃ πύλας αἰεζεν ὄνειρον:  
 Τὴν μὲν ἀλὴθ' ἔειπε καὶ ὅσον ἀπαλάμπτε κόσμος,  
 Ἐν δ' αὖν ἀναδράσκουσι θεῶν νηκερταὶ δαίμονες:  
 Τὴν δ' ὀλοφροσύνης καὶ ὧν δρᾶται δαίμονες ὄνειρον.

*Coluthus id  
 E. lib. 6.  
 ἀρ. π. 7.*

Which *Virgil*, in the 6 of the *Aeneid*: at the end thus also paints forth

*Sunt geminae somni porte, quarum altera fertur  
 Cornea, qua veris facilis datur exitus umbris,  
 Altera candenti perfecta nitens Elephanto:  
 Sed falsa ad caelum mittunt insomnia manes.*

*Maro. 6. 7  
 Aeneid.*

Which two gates maugre this my wayward and dumpish *Genius*, which hailes mee at this instant from my poetickall throne, I will thus describe in our tongue.

(gates)  
Where slūbring *Morpheus* wons there bint two  
Twixt both dull *Somnium* in her cabbin lies,  
Who halfe a sleepe hard at the dawning waits  
To answer our nocturnall *Phantasies*:  
Of horne it is, whence she doth prophesie  
Whence ngt, it is of burnisht *Ivory*.

Of these *Homer* in his 19. of the *Odyss.*  
a little after *Penelopes* dreame of the goote,  
*Ansonus* in his *Ephem.* *Horat.* in his  
3. *carm.* 27. *Lucian*, *Plato* and many o-  
thers make mention. And true it is that all  
dreames be either true or false, either prog-  
nosticous of some event to fall out, or false  
illusions: as when we dreame we haue store  
of gold with *Luc.* and all our gold is turned  
into coles. But to draw more neare vnto our  
purpose: dreams be of three kinds, as *Ioach.*  
*Fortius Ringelberge*, notes, *Fatall*, *Vaine*, *Nat-*  
*urall*.

*Fatall* or portentous which doe fore-  
divine, and are, as it were, prophets to pre-  
sage and foretell events that shall happen  
vnto

*Lucian* in  
his *Gallus*  
or *Somn-*  
*um* speaks  
also of *dux*  
*aurea* for-  
ta two gol-  
den gates.

vnto vs, whether they be allegoricall or not, such a dreame is called *ὄνειρος* of *ὄν* and *ἔπος* as the scholemen speake, because they fore-shew and tell an existent thing to come as we would say. It is tearmed *ῥησμοματικόν* and *ὅτιν ὁμῶς* especially if they be in a hie measure: although *Aristotle* deny that any dream is sent of God, but prophanely.

For this is the difference betweene *ἐνύπνιον* and *ὄνειρος*, saith *Suidas*, that the first is *ἀνύπνιον ἢ ἑστὸς παραγομένον*, the last fore-prophecies. These *ὄνειρος* or fatall dreames bee prognosticous of either good or badde successe, as this, *Hecuba* dreamed that she had brought forth a burning torch, which was an intimate of *Paris* who was then in her wombe, and who should in after times be the destruction and Fire-brand of *Troy*: so *Cesar Dictator* dreamed hee had copulation vvith his mother, which did vnclowd as by a silent Oracle, that the earth the mother of all thinges, should bee vnder his subjection. *Penelope* dreamed of twenty Geese that came into her hall, and did pecke vp all her wheate: and that an Eagle came from a high mountaine, and seizing vpon them, did esteem to kill them: which was a shadow of

*Suidas.*

*Cicero.*

*Homer 19.  
Odys.*

*Vlyſſes* (by the Eagle) who ſhould put the ſuiters of *Penelope* to flight.

*Hered. and  
Juſtin.*

*Aſtiages* ſaw in his ſleepe a viſiō of a Vine that did ſpread it ſelfe from the wombe of his onely daughter, by whose flouriſhing branches all *Aſia* was overſhadowed: which foretold by the *Augures*, was a ſpadow of *Cyrus*, by whose meanes, *Aſtiages* ſhould looſe the kingdome.

*Apuleius  
de dogmat.  
Plat. lib. 2.  
and Laert.*

*Socrates* in *Dio*: *Laertius* dreamed that he ſaw a yong *Cyguet* waxe ſledge in his boſome, and eſt being winged to flie aloft, and fill the aire with melodious cartolls: which did as it were, predivine the admirable eloquence of *Plato* his ſcholer. The hiſtory is well known of *Craſus* his dreames, whereof *Pertelot* ſpeakes to *Channticleere*, in the merry tale of the Nuns prielt.

*Loe Craſus which was of Lydia king,  
Met hee not that he ſate upon a tree  
Which ſignified that he ſhould hanged be.*

Many more be rehearſed in that place which is worthy to be read: wherein the poet ſhewes himſelfe both a Divine, an Hiſtorian, a Philoſopher and Phiſician. Intreating of dreames wee will not intermeddle with

with these, the ominous and fatall dreames  
wee reade of in the sacred writ. One por-  
tentous dreame I will recite which comes  
to my memory, and which I my selfe  
heard related of the party that dreamed it.  
There was one that dreamed shee was wal-  
king in a greenish meade, all fragrant  
with beautifull flowers and flourishing  
plants, who while shee wandred and stood  
as amaz'd at the glory of the spring: an an-  
cient fire all withered and leane-fac'd  
with oldnesse, the very embleme of death,  
made toward her with a greene bough in  
his hand, sharpening it at the end, who, as she  
fled away from his pursuit did dart it often  
at her, the branch three times comming  
very neare her yet did not touch her at all;  
who when hee see hee could not prevaile  
with his aime, vanished est away and left  
the bough behind, and shee as astounded  
and affright with the dreame presently a-  
wooke: now marke the sequell of it: with-  
in three dayes after, shee was for recreation  
sake walking in a greenish inclosure hard  
by a pond side, and on a suddaine her braine  
was so intoxicate and distempered whether  
with a spice of a *vertigo*, or what amazing  
disease soever I know not, but shee vvas

hurried into a deepe pond with her head forward, being in great perill of drowning, and if shee had not caught fast hold by chance on a branch that hung over the water, shee had beene drowned indeed. These also are fatall dreames, as when we dreame of Eagles flying over our head, it portends infortunatenes: to dreame of marriages, dauncing and banquetting foretels some of our kinsfolkes are departed; to dreame of silver, sorrow, if thou hast it given thy selfe: of Gold, good fortune; to loose an axle tooth or an eye, the death of some speciall friend: to dreame of bloody teeth, the death of the dreamer: to weep in sleepe, ioy: to contemplate ones face in the water, and to see the dead, long life: to handle lead, some melancholick disease: to see a Hare, death: to dream of chickens and birds, commonly ill lucke: all which, and a thousand more I will not aver to be true, yet because I haue found them or many of them fatall both by mine owne and others experience, and to be set downe of learned men; and partly to shew what an ominous dreame is, I thought good to name them in this chapter.

Vaine dreames be: when a man imagines  
hee



hee doth such things in his sleepe, which he did the day before: the species, being strongly fixed in his phantasie, as if he having read of a *Chimera*, *Sphynx*, *Tragelaphus*, *Centaurus* or any the like poetickall fiction, sees the like formed in his phantasie according to their peculiar parts: & such as when wee dreame wee are performing any bodily exercise, or laughing, or speaking &c. These also may be fatall, as if wee dreame wee do not any thing with the same alacritie, with the like cunning, and in the same excellency in our sleepe as we did them in the day time, they foreshew some perturbation of body, so saith the Physicion in his treatise of dreames: for hee saith that those dreames Hippoc. in his booke of dreames. which are not aduerse to diurnall actions, and that appeare in the purity of their subjects, and eminency of the conceiued species, are intimates of a good state of health; as to see the Sunne and Moone not eclipsed, but in their sheene glory: to journey without impediment in a plaine soile, to see trees shoot out and laden with variety of fruits, brookes sliding in sweet meades with a soft murmur, cleare waters, neither swelling too high nor running

3

ning nigh the channell, those sometimes are vaine and portend nothing at all, sometimes they signifie a sound temperature of body. The last kinde which is most appertinent to our treatise, is a dreame Natural: this ariseth from our complexions, when humours bee too abundant in a wight, as if one bee cholericke of complexion, to dreame of fire-workes, exhalations, comets, streking & blasing meteors, skirmishing, stabbing, and the like. If sanguine to dreame of beautifull women, of flowing streames of blood, of pure purple colors. If Phlegmaticke to dreame of surrouding waters, of swimming in rivers, of torrents, and suddaine showers, &c. If Melancholicke, to dreame of falling downe from high turrets, of travailling in darke solemne places, to lie in caues of the earth, to dreame of the Divell, of blacke & furious beastes, to see any the like terrible aspects.

*Galienus  
Rhods.*

*Albertus magnus* dreamed that hee drunke blacke pitch, who in the morning when he awoke did voide an abundance of blacke choler. Concerning these forenamed complexionate dreames looke *Hippocrates de insomniis* sect. 4. But these may belong more vn-  
to

to a distemperature by a late misdiet, in any complexion confusedly, then to a naturall complexion indeed: as when a man after a tedious wearisome journey doth inflame his body with too much wine, in his sleep he shall see fires, drawn swords, and strange phantasmes to affright him, of what complexion soever he be: so if wee overdrinke our selues wee shall dreame (our nature being well nie overcome) that we are in great danger of drowning in the waues: so if wee feed on any grosse meates, that lie heavy vpon our stomacke, and haue a dyspepsy or difficult concoction, wee shall dreame of tumbling from the top of hie hills or walls and awaken withall before wee come to the bottome, as wee know by experience in our owne body though not of a melancholicke constitution, yet it should seeme too, that this humour at that instant domineeres especially, by reason of the great tickling of our spleen in falling from any hie roome, which we eath perceiue when wee awake suddenly out of that dreame. They that are desirous further to quench their thirst concerning this point, let them repaire vnto the fountaines: I meane to the plentifull writings of such learned authors, as write  
of

of dreames more copiously, as of *Cardane* that writes a whole treatise *de insomniis*, and the Alphabet of dreames, and *Peter Martyr* part. 1. com. pla. cap. 5. and many others.

## CAP. XV.

*Of the exactest temperature of all, whereof Lemnius speaks.*

They that never haue relished the verdure of dainty delicates, thinke homely fare is a second dish, saith the Poet; they that never haue beene ravished with the sense-bereaving melody of *Apollo*, imagine *Pans* pipe to bee surpassing musicke: they that never haue heard the sweete-voyc'd Swan and the Nightingale sing their sugred notes, doe perswade themselves, that Grasshops and Frogges with their brekekekex coax can sing smoothly when they crouke harshly: as *Charon* in *Aristoph*: bidding *Bacchus* as hee past to hell in his boat over *Acheron* to row hard, for then hee should heare a melodious sound of frogs.

*Aristophanes* in his  
*Rana,*

——— *Βατραχίων κλένον θάνατον &c.*

Singing like Swans before their death: so they that haue never seen in any, or at least never

never contempered this heavenly harmonical crasis, this excellent and golden temperature, this temperament *ad pondus*, doe surmise that there cannot be a more perfect crasis & sweet complexion than those that are vulgar to the common eye: where indeed there is no complexion no temper that is perfect and pure to any eye, though the sanguine doe excell all the rest:

*Quantum lenta solent inter viburna Cupressi,*

As farre as the high and beautifull Cypress tree peeres over the limber shrub, & lower Tamarisk. This golden temperature must onely be vnderstood and seen with the internall eyes of reason, seeing it hath not a reall existence. Which wee may describe notwithstanding, to shew how neare hee that hath the best, comes nie vnto the best; and how farre hee that hath the worst doth wander and digresse from the best. He whom we are taking in hand to blazon out according to our meaner pencill, may be likned to *Ciceroes* and *Quintilians* orator, to *Xenophons* *Cyrus*, to *Aristotles* *felix*, to *Sic Thomas Moores* *Eutopia*, to *Homers* *Achilles*, to the *Stoicks* perfect man, to *Euripides* his happy

happy soule, in the end of his *Electra*, & in his *Hecuba* where he saith:

*Hecuba*

her wor-  
des in

*Emripi-  
des.*

----Καὶ τὸ δὲ ὁλβιώτερον

ὅτι καὶ ἡμᾶρ πυχάνει μὲν καὶ ἡμᾶρ.

He is in a most happy case to whom never a day their happens any ill. There was never any of these in the same perfection they are described: who is so happy? nay, who on earth almost cannot say with the Sicophant in *Aristophanes*

*Aristop.*

in his

*Plutus*

*Act. 4.*

*Scen. 3.*

Καὶ τριπλάσιον καὶ τετραπλάσιον

πενταπλάσιον καὶ ἑξαπλάσιον.

I am thrice vnhappy, and foure times, and fuetimes, and twelue times, and a hundred times. None of these ( I say ) are limd out, as if there were the like in eminency and dignity, but either for affection or a fume of glory by their applausiue description, or else for a *debere*, to shew what they ought to be: so this temperature must be depainted forth of vs, not according to his existency, as if therewere the like extā, but according to a kinde of exigency, as it should be inherent. The man then that hath

hath this crasis is absolute in the equall poize of the elements: he is said to be perfect according to the perfect square of *Polyclerus*, who (as *Fabius* reports) for his cunning did merit a name aboue all mortal men for caruing images, being called the *Archetype* of all artificers: in this eucrasie there is an absolute *symmetrie*, a sweet cōcent, & harmony of the first qualities: in the whol subiect a conspiracy of all faculties. He that is endowed with it, all his senses be vigorous & liuely, all his innate powers do performe their duties without endamage-ment each to other, & without impeachmēt to the whole. His materiall parts haue *ὁμοιογενὲς τὸ πᾶν*, & *πῦρ δὲ ἀειστότερον* which implies that there is *ὁμοιογενὲς ὅλον τὸ πᾶν*: his braine is neither moist nor drie, his mind acute, industrious, provident, his manners incorrupt, wit singular, dexterickall, pregnant, admirable: his memory stable, like vnto *Senecaes*, who witnesseth of himselfe that hee could easily haue recited by heart, many things *usque ad miraculum*, to the admiration of al men: like vnto *Cesars*, who could speake 2 & 20 languages, write, invent, and vnderstand a tale told, all at one time: his nature calme, not exposed to the blast of vitious perturbations,

*Hippoc.*  
*de vitrat.*  
*lib. 1. sect.*  
4.

*Seneca in*  
*his prologis*  
*to his de-*  
*clamacione*

bations, as he is not rash and heady in his attempts, so is he no procrastinatur, but in all enterprises making choice of wisdom and iudgement his delegates, his disposition is so generous that without all compulsion, he will raine in his headstrong & untamed appetite with the bridle of reason: hee is neither puffed vp with prosperity, nor of an abiect and drowping carriage by aduersitie, though hee be tossed never so vpon the surging waues of Fortune, hee holdes fast the helme of confidence, never in the least daunger to sinke downe to the gulfye bottome of despaire: being in a pecke of troubles he looses not a graine of courage and true fortitude: for patience hee is another *Atlas* that will cadge a whole world of iniuries without fainting, in who are affections, but they be all vsed in their proper objects, he follows not their stream, he is witty, not addicted to scurrility, al his conceits are seasoned with the salt of discretion, as they tast not of a scenicall leuitie, so they rellish not a cynicall gravity and feruority: In matters of moment he demeans himselfe as a graue vmpier, with all wise deportment, he ballances all his words and deeds with gravitie and discretion, his  
tongue



tongue is the vsher of his sage advise, repentance which vsually lies at the dore of rash folly never once comes so much as within the precincts of his court: for his chastity he is an admirable president & patterne, his christall eyes and sweet countenance are the herauldes and characters of his gracious and compenable, and vertuous mind; his very nod is vices scourge, in his whole habit, coulour, lineaments, beauty; portraiture, there appears an heroicall maiesty, their shines an admirable decency, in so much that he may easily allure the greedy spectatour, not only to stand admiring of him, but withall entirely to embrace and loue him. His head is not oblique and angular but right orbicular: his haire not harsh but smooth & soft, his forehead not harboring in the wrinckling pale envy, but like theirs rather,

*Qui Thymeleus spectant derisoremq; Catonē:*  
his face is not over spread with the clouds of discontent at any time, but hauing a louely amiable aspect full of all pleasāce, where in the snowy lilly and the purple rose doe striue for preheminece and dominion: in his life he is neither a *Democritus*, who ever laught, nor an *Heracitus*, alwaies blabbring,

L

as

as the Poet speakes of them.

*Perpetuo visu pulmonem agitare solebat  
Democritus, quoties a limine moverat unum  
Prohibuitque pedem: flevit contrarius alter.*

*The one each where with ever-kincking vaine  
The bellows of his breath he tore in twaine:  
The other with a double-sliced eye  
Did sacrifice his teares to vanitie.*

His gate also is sage and graue, not affected and strouting like a stage-player: his whole body (as *Marlo* saith of *Leander*) as straight as *Cerces* wande: who is all gracious to behold: like *Achilles* of whom *Maximus Tirrhus* sayes, he was not onely to bee extold for his externall and golden lockes: (for *Euphorbus* in like manner had faire yellow haire) but because he was adorned with all vertue: in whom as *Museus* saith of *Hero* their wons about the ordinary number among the Poets to wit an hundred Graces: he is all favour as *Amarantha* in the Poet was all *Venus*:

*Sannaz-  
arum epig.  
lib. 2.*

*Hic Amarantha jacet, que sisai vera fateri,  
Am Veneri similis, vel Venus ipsa fuit.*

*Hero*

Here Amarantha lies, who was of right,  
Like Venus faire, or certes Venus bright.

Like Ephesus Euthymicus of whom A-  
chilles Tatius saith that he was ——— καλός A. hil. Tai.  
ἐν μνησίοις ὅτιν Ροδόπη ἐν παρθέναις : as lib. 8. pag.  
faire among men as Rodope amongst the vir- 206.  
gins. Like Pindars Alcimedon of whom  
he sayes:

——— ἐν δ' ἑστράν καλός, ἔργῳ  
τῷ κατὰ ἑαυτὸν ἐλέγχων.

Pindar. Or-  
iump. ed. 8.

He was comely and faire-visag'd and did  
not shadow his beauty by any blemish of  
bad action. In whom both for internall and  
externall good (as once it was spok of that  
worthy Emperour *Mauritius*) true piety *Evagrius*  
and felicity linked themselves together, the *Scholast.*  
former forcing the latter: who covered not *lib. 6. cap. 1.*  
onely his head with the crowne and clad  
his lims in purple, but imbellisht his minde  
also with pretious ornaments, who of all  
other Emperours empir'd over his owne  
person, tyrannizing as it were over the de-  
mocratic of base & vulgar affections. Yet  
more for his generous spirits and singular  
L 2 wisdome

*Xenophon  
in his Apo-  
logy for So-  
crates at  
the very  
end.*

wisedome for that internall beauty, hee is like to *Socrates* of whom *Xenophon* in that pithy *Apology*, saith Εγω οὐκ ἐγνων. When I doe call to minde the man himselfe, his wisdom, his generous minde, neither can I not remember him, nor remembring of him not highly extoll him: and this I will say that if any of them which haue a zealous desire to obtaine vertue doe converse with any with whom hee may more profit himselfe, him sure I adjudge most worthy of the fellowship of the Gods. To winde vp the clue of our speech with a pathetically place of the Poet: for all absolutenes, he is like vnto that famous *Stilicon* of whom *Claudian* in his *Panegyris* saith: first inferring this, (which agrees with that speech of *Max: Tyrim* concerning the goddesses in the 24. term. in some sort) that all good hap is graunted to no man: some is graced with this beauty on this part, some on that, none haue all favour: saith he highly in his praise, that others having but the compendium of excellency, he alone had it in the greatest volumes.

*Claudianus in his  
1 of the  
panegyris.*

— sparguntur in omnes  
In te mixta flumina, & qua diuisa beatos  
Efficiunt

*Efficiunt, collecta tenes.* —

All those gifts which were dispersed among all, are combin'd in thee, and whose severall parcels, & as we may say very drops to tast on were happinesse, they all concur in thee, thou hast the course & full stream, whereby thou maist even bath thy selfe in blisse.

Now my pen will needes take his leaue of his faire loue the paper, with blubbering as you see these ruder teares of ink: If there be any parergeticall clauses, not suiting true judgement, and as impertinent to this our treatise, as surely some there be, I must needs ingeniously confesse it as a default:

Τὸ μὲν πάρεργον ἔργον ποιεῖν,  
Ἐργὸν ἐστὶ πάρεργον ἐκ ποιεῖν.

*So Angelus  
Pol. says of  
Laur.*

*Medices in  
his 4. epist.  
epist. 2. la-  
cobo Anti-  
quation.  
quibus in  
singulis ex-  
cellere aliis  
magnum  
putant, illa  
universis  
pariter e-  
mineret.*

*Athenaus.*

That I may speake, though not with the very wordes; yet according to the sense of *Agathon* in *Athenaus*, to make a by-worke a worke, is to make our worke a by-worke, Yet am I not plunged ouer head and cares, in *Parergaes*. They are (if it were so that I made much vse of them) but as our poeti- call *Episodeions*, as *Virgil* hath in his *Culex* whereof *Ioseph Scalliger* in his booke enti-

Joseph. Sc.  
llager-

tuled *Maronis appendix*, and in his comment vpon these words [*inter quas impia Losos impia*] in the *Culex*, saith: all these the Poets descriptions although they be nothing but *Parerga*, notwithstanding they fill vp the greatest roome of the pages of this poem: so that there is the least portion of that which is most competent and requisite. So in *Catullus* description of his *Pulvinar Catul.* writes most of the complaint of *Atriadne*, of the three fatal Ladies, but of God *Hymen* & of marriage scarce any whit at all; so in this *Culex* saith he, are many words writ in the praise of the rurall life, the shepherds happines, the lining out of plants &c. but of the Gnat he speaks least of all: for saith he in *pictura tam tenui, nisi parerga adhibueris, quid dignum oculis proponi potest?* in so little a toy vnlesse there were obiters, what would be [worthy vewing? which saying may not much be vnfitting our purpose: though the poets haue a great prerogative to arrogate whatsoever: I account this *pictura tenuis* in regard of it selfe: and if not, I hope I may intermeddle now and then a thing incidently by the way, so it be not wholly out of the way. I know some selfe conceited nozold, & some jaundie-  
fac'd

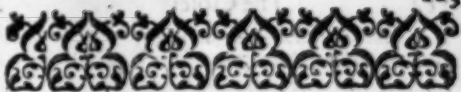
pag. 17.

fac'd idiot, that vses to depraue & detract  
 from mens worthines by their base oblo-  
 quy (the very lime-twig of our flying fame)  
 and that with *Aristarchus* read over and  
 over-read a booke onely to snarle at like  
 curious cures, and maligne the authour,  
 not to cull out the choicest things to their  
 owne speciall vse: like venemous spiders  
 extracting a poisonous humor, where the  
 laborious bees do sip out a sweet profita-  
 ble iuyce: some such I say, may peradven-  
 ture be moued at these *Parergas* and other  
 escapes, as though they alone were Italian  
*Magnificoes* and great Turkes for secretari-  
 ship, but if they be greeued, let their toad-  
 swolne galls burst in sunder for me, with  
 puffing choler: let them turne the buckle  
 of their dudgeon anger behinde, lest the  
 tounge of it catch their owne dottrill skins,  
 I waigh them not a nisse. When they haue  
 spooke all they can silly soules, they can  
 worke themselues no great advancement,  
 and me no great disparagement. But here  
 will we now cast our happy anchor, being  
 in the Rode and haven of our expectati-  
 on: this little barke of ours, being soust in  
 comberfom waues, which never tryed the  
 foming maine beforen, hath toyled long  
 L 4 enough

*Theodoret.*  
*in calce ser-*  
*mo. x. sic.*  
*Isocrat. ad*  
*Demonocū.*  
*in fine.*

enough vpon the Ocean: *Phabus* beginneth  
low to west: yea now, is gone downe to vi-  
sit, and call vp the drowsy *Antipodes*. If  
the radiant morne of fauour do greete vs  
with serenity of countenance, we mean to  
attempt a further *Indian* voiage, & by the  
happy guidance of our helme-mistresse  
*Minerua*, we'll fraught and ballisse our lit-  
tle ship with a golden trafficke, what vnre-  
fined mettall soever she is now ladened  
withall. In the meane time wee will lay  
in morgage a peece of our fallowed  
invention, till our bankerout fa-  
cultry bee able to repay that  
deeper debt we owe to  
true learning.





## The Close.

**A**S flaring Phabus with his radiant face,  
 Enthroniz'd in a golden chaire of state,  
 The watching candles of the night doth chase  
 To seek out hidden cels, all passionate:

So man in richest robes of nature dress'd,  
 Doth quite obscure the glory of the rest.  
 What's ever thing is seene, it hath his peeres:  
 The Citty a Soveraigne, the heavens a Sunne  
 The birds an Eagle, beasts a Lion feare:  
 The flowers a Rose, in th' limbs a heart doth wonne:

The world a Center: Center hath a Man  
 Her lordship, primate, metropolitan.  
 This man a little world the Artists say,  
 Wherein a wise intelligence doth dwell,  
 That reason hight which ought to beare the sway  
 The spheares our limbs in motion that excell.

The consort which by moving hence doth fall,  
 Tealds harmony to both angelicall.  
 Mans rarer gifts if wee doe duely scan:  
 Sage wisdom, peerelesse wit, and comely feature,  
 He seemes a very Demi-God, no man,  
 Embellish'd with all the gifts of nature:

His heavenly soule is in his earthly mold  
 An orient pearle within a ring of gold,  
 His comely body is a beautilous Inne,  
 Baile fairely to the owners princely minde,  
 Where wandring vertues lodge oft lodg'd with sin,  
 Such pilgrims kindest entertainment finde.

An Inne said I, O no, that name's unfit,  
 Such they say not a night but dwell in it.

Man

Man is the center rarest wonderment,  
 Who waxeth proud with this her carriage  
 And deckes her selfe with arrant ornaments,  
 For him to tread as on a lofty stage:

For him once yeerely she her selfe does dight,  
 With greenest smarald to refresh his sight.  
 The heavens are full of sadder anguishment  
 That they enjoy not such a worthy wight,  
 The earth is full of dreary languishment,  
 That heavens envy her that is her by right.

The Sun that shine all day with him for grace,  
 At night for shame is faine to shroud his face,  
 Faire Cynthia's often in the pining waine,  
 When shee enjoys not his society.  
 And of her glory is at full againe,  
 When he but daimes to view her dery.

Whilom inveloped in misty cares  
 She now displays her bright dischevild haire,  
 True image of that high celestiaall power,  
 Equall to angels in thy happy state  
 Whose happy soule should be a pleasant bowre,  
 For Sanctity her selfe to recreate,

By right Pandora hath enriched thee,  
 With golden gifts of immortality.  
 Thus man is made though he himselfe doth marre,  
 By that alluring sinne of luxurie:  
 And from his excellency wendeth farre,  
 By letting loose the rascles to venery.

His soule in lust till death away is bent  
 Like Helopes pearle is in a dunghill pent.  
 Loose as the sable night with jettie bew,  
 In darkenesse muffles vp the glad some day,  
 And Cynthia in her cloudy cell doth mew,  
 Lest she the nights fowle visage should bewray:  
 So noysome riot rising as a dampe  
 Deth quite extinguish reasons burning lampe,

Cheef

Cheefe fee-man vnto man is la'vish Riot,  
Which makes him be inferiour vnto man,  
For when the appetite ore-runs his diet  
The soule enfeebled powers full little can.

Of glorious creatures greater is the fall,  
Corruption of the best is worst of all,  
Reasons fair'st turret highly seated is,  
Seate of the soules power, which doth most excell  
Within like turnings of Meander 'tis,  
(Or labyrinth) where Rosamond did dwell;  
A triple wall th' Anatomists espie  
Before you come where Rosamond doth lie.  
The first is made of Elephantine tooth  
strongly compact, his figure circular,  
The wall rough-cast, and yet the worke is smooth,  
The fairest things not ever object are.

So cloudy curtaines drawne ore th' azur'd skie  
(As eye-lids) cover Phobus slumbring eye.  
The other twaine are not so strongly pight,  
they rather serue for comely decencie  
and teach vs that a prince within doth sit,  
enthron'd in pompe in highest majestic.

That things more highly priz'd are more pent in,  
Lest they might be entic'd with flattering sinne.  
th' horne-mad bull must keepe the golden fence,  
the towre of brasse faire Danae must be pent,  
the Dragon watch your fruit Hesperides,  
the all-ey'd Argus must saile to tent:

The labyrinth close peccrelasse Rosamond:

The fragrant rose mast thornes environ round.

The wall which framed is of ivory

glorious double casement dath containe:

which answering both in vniformity,

and both the fairest objects intertaine:

The optick nerves the galleries wherein

The soule doth walke and these free objects win.

Within

Cheefe

Within this pallace wall a goddesse pure  
 Whom Ratio all the learned Schoolemen call,  
 Closely herselfe within doth here inmure,  
 A Goddesse sober, wise, celestiall:  
 Whositting, though within her regall chaire,  
 Of head-strong appetites her overbeare,  
 Riot the metropolitan of sinnes  
 Lays daily siege agasnst this goodly towre:  
 And first by pleasing baits Riot begins,  
 Then by constraint the virgin to deflowre:  
 The towre at length is rais'd by battery,  
 Which could not be overcome by flattery.  
 Ay me! so faire a fort to be throwne downe,  
 That it so faire, no longer time may last:  
 That lust should be impald with reasons crowne,  
 That rauenous Riot should this pallace waste.  
 That seee the mistresse of our lawlesse will  
 With vnclane excesset thus herselfe should spill:  
 A monster sinne of pleasing luxury,  
 The very hellicke fea-ver of the soule:  
 The harbinger of wofull misery,  
 Sweete poyson quast out of a golden bowle,  
 Phrensie of appetite, blind Cupids ginne,  
 To catch our brain-sicke Amoretto's in.  
 The Letke of a stable memory:  
 The wild fire of the wit: the mist of woe:  
 A falling sickenesse to our treasury:  
 A mate, that ere with irreligion goes,  
 An Epicure that huggeth fading joy,  
 Before eternity with least annoy.  
 Riot's a barke in th' mindes vnconstant maine,  
 Toft too and fro with wafes of appetite,  
 Where reason holds the helme with carefull paine,  
 But cannot steare this laden keele aright:  
 Here wisdom as a gallislaue is pent,  
 Scourg'd with disgrace and fed with discontent.

Now eath it is to take the golden fleece:  
 The all-ey'd Argus now a sleepe is cast.  
 The quicke ey'd Dragons slaine by Hercules:  
 Faire Danae is deflowr'd though neere so chaste.

By clues of winding pleasures now is found  
 A traſt to kill the leceſt Roſamund.  
 Abandon and ſhake hands with riot then,  
 Once let him not in thy faire pallace reſt:  
 Happy's that ſoule that doth not riot ken,  
 That keepes not open houſe for ſuch a gueſt:  
 Who loueſt to haue his lims with fatneſſe liu'd,  
 There liu's within his lims a meager minde,  
 Deſeat theſe daiſy lims of wanted fare,  
 Weane thou thy appetite while it is yong,  
 Leſt that it ſurfeting thy ſtate impaire,  
 With that two-fold port-cullis of thy tongue.

Stop thou the way leſt too much enter in,  
 The foe of vertue but the friend of ſin.  
 Who hunt's nought elſe in th' Aprill of his daies,  
 But Perſian faire, too wanton meriment,  
 A winter ſtorme, in May, his life ſhall craze,  
 His fat all end is ſpining dreariment:

The onely meed that comes by luxury,  
 Is ſervile needefull end, and obloquie.  
 Till ſond deſire be baniſht from within  
 Againſt his leiſe a rebell hee will riſe,  
 Draw not the curtaine o're this ſlumbering ſinne,  
 That light of reaſon may him giſt ſurpriſe:

For if in darkeneſſe thou doſt let him lie,  
 Hee'l dreame on nought but helliſh villany.  
 When Morpheus doth a sleepe thy ſenſes lull,  
 Uſe sleepe with ſober moderation:  
 Too little, weakens wit; too much, doth dull;  
 And greatly hinders contemplation.

Who keepes a golden meane is ſure to finde,  
 A healthfull body, and a chearefull minde.

Caſtro.

## Catastrophe Lectori.

- Daigne Grantaes nymphes, our youth to entertaine;  
Vntill our wit can reach an Elastraine.*
- Ovid. *Among Came silver swans that sweetly sing,  
Wee Baucis and Philemon present bring.*
- Julian. *Great Theseus, though Hecale were not able,  
Vouchsaf'd acceptance of her meaner table,*
- Ælian. *Renowned Artaxerxes humbly tooke  
The present of Synatas from the brooke.  
Our power is as a drop, and little can;  
Let this suffice, our mind's an Ocean;  
Ere long, our Muse, if now daigne to spare,  
Shall feede your eares with more delicious fare.*

• FINIS.

*'Qui non est hodie, cras magis aptus eris.'*

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